

May 27, 1961

GROSVENOR

MAY 25 1961

# America



## ANOTHER APRIL IN PARIS

*by Donald R. Campion*

25 cents

BUFFALO & ERIE COUNTY  
PUBLIC LIBRARY  
GROSVENOR REFERENCE DIV  
585 FRANKLIN-BUFFALO 2  
A AX-36867 12-31-63

# The America Press

920 Broadway, New York 10, New York

Gentlemen: Please send me the pamphlets checked below in the quantities shown:

A-TITLES		15 CENTS EACH	TEN FOR \$1.00
No.	Title		Quantity
A-62	Let's Talk Sense About the Negro		
A-60	Mothers and Daughters		
A-59	The Loneliness of Man		
A-2	Rhythm in Marriage		
A-3	Why a Catholic College?		
A-4	Mrs. College Graduate		
A-6	End of the Modern World?		
A-8	The Catholic and His Trade Union		
A-9	What About Antifertility Drugs?		
A-11	Justice for Religious Schools		
A-14	Religious Tolerance in Catholic Tradition		
A-15	The New Holy Week Order		
A-16	Freud and Catholics		
A-18	Who Are Jehovah's Witnesses?		
A-19	Saint Ignatius on Obedience		
A-20	Catholic Social Doctrine and the Layman		
A-21	Negroes in My Parish		
A-23	A Parish That Really Lives		
A-25	Have You a Vocation?		
A-26	Saint Ignatius Loyola		
A-27	Why a College of Business?		
A-35	I Chose Politics		
A-41	The Making of Men		
A-42	Science and the Catholic Tradition		
A-43	Pius XII on the African Missions		
A-46	Father Scott on Catholicism		
A-47	Father Scott on Confession		
A-48	Father Scott on Divorce		
A-52	Father Scott on Infallibility		
A-53	Moral Rearmament		
A-55	Brainwashing and Foreign Policy		
A-56	English in the Liturgy		

B-TITLES		25 CENTS EACH	TEN FOR \$2.00
No.	Title		Quantity
B-44	One Fold, One Shepherd		
B-43	The Moral Curve		
B-1	The Catholic Family		
B-10	The Church of Silence		
B-12	Red China Takes Over		
B-17	Leo XIII on the Holy Spirit		
B-22	Questions of a Baptist Minister		
B-24	Education for International Understanding		
B-26	Catholic Education: Philosophy, Methods, and Purposes		
B-29	Pius XI: Quadregesimo Anno		
B-30	Pius XI: Christian Marriage		
B-31	Federal Aid to Education		
B-32	Pius XI: Christian Education of Youth		
B-33	Fit for the King—Religious Vocations for Women		
B-34	Pius XII: The Mystical Body		
B-36	Pius XII: The Sacred Heart		
B-37	Tenets for Readers and Reviewers		
B-39	Diplomatic Relations with the Vatican		
B-40	Science and the Existence of God		
B-44	Pius XII: The Unity of Human Society		
B-45	Pius XII: Films, Radio, and Television		
B-57	AMERICA on Religious Tolerance		
B-58	Living for God in the Sixties		
B-61	Fr. Gustave Weigel on Church-State Relations		

## 40 CENTS EACH

☐ Payment enclosed ☐ Bill me later  
(Sorry, no billing on orders that are less than \$3.00)

NAME \_\_\_\_\_  
STREET \_\_\_\_\_  
CITY \_\_\_\_\_ ZONE \_\_\_\_\_ STATE \_\_\_\_\_

# America

National Catholic Weekly Review

Vol. 105 No. 9 May 27, 1961 Whole Number 2711

## This Week:

Another April in Paris	366
Donald R. Campion	
Second Thoughts: A Flinty Question	368
Donald McDonald	
State Monopoly in Education	370
Robert F. Drinan	
American Intelligence: A Second Look	371
Robert Pell	
The Left Side of Paradise	373
William F. Gavin	

Edited and published by the following  
Jesuit Fathers of the United States and Canada:

Editor-in-Chief: THURSTON N. DAVIS

Managing Editor: EUGENE K. CULHANE

Literary Editor: HAROLD C. GARDINER

## Associate Editors:

JOHN LAFARGE, BENJAMIN L. MASSE, VINCENT S. KEARNEY  
ROBERT A. GRAHAM, DONALD R. CAMPION, L. C. MCHUGH  
WALTER M. ABBOTT, FRANCIS P. CANAVAN, C. J. MCNASPY

## Corresponding Editors:

### North America:

#### Washington:

JAMES L. VIZZARD

#### Baltimore:

GUSTAVE WEIGEL

#### Boston:

ROBERT F. DRINAN

#### Chicago:

JOHN R. CONNERY

#### Mobile:

PATRICK H. YANCEY

#### New York:

VINCENT P. MCCORRY

#### San Francisco:

RICHARD E. MULCAHY

#### Toronto:

GORDON F. GEORGE

#### Spokane:

NEIL G. MCCLUSKEY

#### Latin America:

#### Bogotá:

VICENTE ANDRADE

#### Lima:

FELIPE MACGREGOR

### Europe:

#### London:

JOSEPH CHRISTIE

PAUL CRANE

#### Madrid:

PEDRO MESEGUER

#### Oxford:

BERNARD LEEMING

#### Paris:

ROBERT BOSCH

JEAN-YVES CALVEZ

#### Rome:

PHILIP S. LAND

#### Africa:

#### Léopoldville:

JEAN-MARIE CARDOL

#### Salisbury:

GEORGE FORTUNE

#### The East:

#### Jakarta:

J. HAARSELHORST

#### Poona:

JAMES J. BERNA

#### Rangoon:

JOSEPH F. MURPHY

Editorial Rooms: 329 W. 108TH ST., NEW YORK 25, N. Y.  
Business Office: 920 BROADWAY, NEW YORK 10, N. Y.

(Send changes of address to our Business Office)

General Manager: WILLIAM HOLUB

Advertising through: Catholic Magazine Representatives  
Penn Terminal Bldg., New York 1, N. Y.

America is published weekly, except the last week of December, by America Press, Erie Avenue, F to G Streets, Philadelphia 32, Pa. Business Office, 920 Broadway, New York 10, N. Y. Telephone: ALconquin 4-5590. Editorial Office, 329 W. 108th St., New York 25, N. Y. Telephone: UNiversity 5-3737. Cable Address: Cathreview, N. Y. Subscriptions: Domestic and Canada, yearly \$8; 25 cents a copy. Foreign, \$9.50. Second-class postage paid at Post Office, Philadelphia, Pa. America, National Catholic Weekly Review, Registered U.S. Patent Office. Indexed in The Readers' Guide to Periodical Literature, The Catholic Periodical Index, and in The Guide to Catholic Literature.



# Correspondence

## The American Image

**EDITOR:** The writers of "How We Look to Others" (5/13) have put their probing fingers on sore spots. Though each deals with a separate problem—Fr. Dunne with the ugly American callously impervious to the misery of his exploited fellow beings, and Fr. McNaspy with the dismaying prospect of the likely failure of the Peace Corps—it would seem that the handwriting on the wall in either case is clear. We have been weighed in the scales of our own best minds, and are found wanting: *Mene, mene, tekel, upharsin*.

As one of your alert student contributors to the April 8 symposium said, characterizing our society as we move into the New Frontier: "We are not post-Christian, we are sub-Christian." I am grateful indeed to AMERICA and to these two writers for spelling out the symptoms of our sub-Christianity in such telling detail. A true diagnosis precedes any form of true help.

M. WHITCOMB HESS

Athens, Ohio

**EDITOR:** I was very pleased to read the comments by C. J. McNaspy, S.J., on the Peace Corps (5/13). They sum up perfectly what I think on the subject. I would also like to add that AMERICA's handling of current international issues is much appreciated by us who are watching the approach of the United States to problems of the East.

†JOSEPH CORDEIRO

Archbishop of Karachi, Pakistan

## Philomena

**EDITOR:** When a drastic step is taken by the top authority in the Church, the reporting of it in any periodical should be factual and accurate. In the "Philomena" affair, surprising and sorry to say, AMERICA was inexcusably less than accurate. The caption in Current Comment (5/6) dealing with the event was misleading. The second paragraph could be false: "... and was neither a martyr nor a saint." Why add to the perplexity and eyebrow-lifting?

The recent instruction from the Holy See ordered that the feast of St. Philomena be stricken from the liturgical calendar. This meant the discontinuation of all public devotion to this St. Philomena. (Actually there is another St. Philomena in the Roman Martyrology for July 5.) People may still pray privately to any person they think to be in heaven.

In sum, recent official investigations cast enough doubt on the existence of the St. Philomena in question to warrant the Holy Father's declaration that as of now we have *no certainty* that there ever was such a saint. In the interests therefore of purity of Church devotion and worship, the feast of St. Philomena was eliminated from the liturgical calendar. Long live Urban VIII's successor!

(REV.) P. A. MAGNIER, C.S.S.R.  
Roxbury, Mass.

## Mindszenty Clubs

**EDITOR:** Apparently even AMERICA can enjoy an emotional binge.

Your "Degrading Mindszenty" (5/6) comes out full of holes:

1. As far as we can determine, there are no affiliations whatsoever with local college Mindszenty Clubs and a "parent" organization.

2. Your smear of all organizations that use the word Mindszenty is not only a violation of your own demand of "put up or shut up" ("John Birch Goes to Court" [5/6]), but also downright un-Christian.

Who are the "Catholic wreckers and rowdies"? Where are the "hordes of misguided fanatics and unbalanced zealots"?

3. Would you have us infer that if a bishop is a member of a secular group, it is immediately all right; but if a secular group does not have "official standing" with an archdiocese, it can only be suspect?

Will you name one anti-Communist organization of which you do approve? Or if not, will you be honest enough to state that the concept of organized anticommunism has no place in AMERICA?

Try to believe that there may be rational people of good will who should combat communism and the spread of heady idealism—an irresponsible idealism that comes of moral sickness, confusion of values, and an unreasonable fear of death. Anti-Communists (now a bad word) have no leadership on a national basis. If you think you know where you are going, make a real assist in combating communism and the growing blight of starry-eyed pacifism in Catholic colleges. Form an organization, give it a name. We'll join you. We only want your help and guidance.

ALOYSIUS A. NORTON  
Faculty Adviser  
Mindszenty Club

Seton Hall University  
Paterson, N.J.

[See our Comment, p. 359.—Ed.]

## CATHOLIC UNIVERSITY

in

## JAPAN

Needs qualified Catholic American teacher  
in English Department

adequate salary

3-year contract

free housing

passage from and to U.S.

Send credentials to:

Box 408

AMERICA

920 Broadway

New York 10

N.Y.



# Current Comment

## Memorial Day

Memorial Day, once called Decoration Day, used to be an occasion for honoring all those who died in defense of our country. Since 1950, by joint resolution of Congress, it is also a day of prayer for permanent peace.

Hence, on April 24, President Kennedy urged all of us to celebrate May 30 "by invoking the blessing of God on those who have died in defense of their country, and by praying for a new world of law where peace and justice shall prevail. . . ."

It is indeed fitting and proper that we remember our honored dead and ask God to grant eternal rest to those who gave the last full measure of devotion that this nation might live in liberty.

It is also meet and just that we earnestly ask God to grant us peace in order that we may dedicate ourselves anew to the unfinished task of law and justice which our dead have thus far so nobly advanced.

For, as the President said, "the same principles and revolutionary beliefs for which our forebears fought and died are still at issue in the world." Now we are engaged in a great global war, testing whether our nation, or any nation that cherishes freedom with justice under law, can long survive. Even now we struggle on the relatively bloodless fields of that war—in Berlin and Laos, in Cuba and the Congo—and, as we are beginning to see, it has no peripheral areas: the chains of slavery are clanking everywhere.

Yet prayer is not enough. The challenge requires of us all the best qualities of those who once made the supreme sacrifice. Only thus can this world, under God, have a new birth of freedom. Only thus can we make sure that liberty shall not perish from the earth.

## Proms De-Emphasized

Spring, a theme of ecstatic rapture for poets, can be a very disturbing season to collegians. While the outdoors beckons beguilingly, summer plans have

to be worked out, and it is the hectic time of momentous school activities and proms.

Strangely, the great proms seem to be growing not greater than ever, but smaller. A coast-to-coast inquiry has shown that, in almost all colleges and universities, the trend appears to be away from big proms and toward smaller parties and dances. One Midwestern university reports that proms that used to attract 3,000 students are more likely to draw only 700 today, while a large Texas school has done away with proms altogether, replacing them by smaller social events. One or other of these two patterns has become usual everywhere.

It is, of course, impossible not to ask why. Could it be that proms, like giant prehistoric reptiles, simply got too big and reached a point of diminishing returns? Or are universities themselves too big, with students now turning to smaller fraternities and groupings as a protest against the anonymity of bigness? And with informality a part of modern American manners, is it too surprising that students want their gatherings informal? Or, to entertain the opposite possibility, is it that students like more chances to dress up and be formal than rare big proms can offer?

Another possibility is that students today may not be the conformists that critics have been calling them. They may quite naturally prefer other forms of social life. Unlike library and lecture, the prom is not an indispensable part of the university, and what seemed so important to one generation of students may seem much less so to another.

## "Freedom Riders"

Once again the American image was seriously scarred, on May 14-15, when a group of white and Negro integrationists were attacked in Birmingham and Anniston, Ala. Sponsored by CORE (Congress of Racial Equality), the 16 "Freedom Riders" were crossing the South in an antisegregation bus ride intended to test desegregation in bus stations. What happened—the brutality inflicted, the burning of the bus, the cal-

lous irresponsibility of police and certain other public officials—is a matter of common knowledge and embarrassment.

It is hard to find words to match the gross behavior of racist hoodlums who perpetrated the outrage and of civic authorities who disgracefully did nothing to prevent it. Inhumanity and injustice apart, however, these persons have done freedom a deep disservice. The whole world—free, slave and uncommitted—has witnessed their shabby conduct and has passed judgment. Theirs is the blame for a battle lost to America's enemies.

This does not mean that what the "Freedom Riders" did is above criticism. At times, to be sure, the dynamics of social improvement call for courage and even risk; yet, we question whether this group's procedure could best serve the growth of racial equality. Given the steady progress being brought about by Southern whites and Negroes with sit-ins and other grass-roots activities, we are afraid that this "Freedom Ride" will blur the true picture of interracial advancement, and even cause a serious setback. Good will and a spirit of brave adventure are not all that is needed to further this important cause.

## Cracks in the Levee

Cracks in the levee of massive resistance to desegregation are showing up even in the die-hard State of Mississippi.

In 1956 the Legislature established a State Sovereignty Commission to combat desegregation. The Commission, several of whose members are also White Citizens' Council leaders, has funneled State funds to the Citizens' Councils at the rate of about \$5,000 a month since last July. But a feeling has grown recently among Mississippians that the Commission and the Councils have been going too far.

On Jan. 7 last a courageous young white lawyer, William L. Higgs, brought suit in a Federal district court for an injunction against granting State funds to the Councils on the ground that the practice violates the Fourteenth Amendment. Since then, the conservative and influential Jackson *State Times* has criticized the practice. State Attorney General Joseph Patterson even moved at a Sovereignty Commission meeting to cut off all State funds from



the Councils. The motion failed, but that it was made at all is significant.

Also significant was a recent statement by the elected State Superintendent of Education, Jack Tubb, that Mississippi must keep its public schools open at all costs.

Part of the credit for these signs of a change of attitude in Mississippi must go to the proclaimed determination of the Kennedy Administration to enforce the law of the land against segregation. If the Administration follows through vigorously, the cracks in Mississippi's levee may yet turn into big holes.

### Green Light for Braceros

With the passage in the House on May 11 of a bill extending the bracero program unchanged, a two-year fight, supported by church and labor groups, to revise Public Law 78 suffered a harsh reversal.

This is the law under which U.S. farmers, chiefly in California and the Southwest, annually import thousands of Mexicans to help with the harvest. Critics of the program charge that it has injured U.S. farm workers in a number of ways, mainly by depriving them of jobs and depressing their wages. They had hoped, with Administration support, to write into the bill extending P.L. 78 several restrictions in the use of Mexican nationals which would protect the rights of our citizens.

Although the vote in the House on extending P.L. 78 represented the best showing of the Republican-Southern Democrat coalition in the present session, the proponents of change must not be counted out. With some reason they can look for a much better bill to come out of the Senate. Just as Congress eventually reversed the House coalition in the minimum-wage case, so it may eventually send to the President a bracero bill more to his liking—and more, we believe, in conformity with the simple demands of justice.

### Degrading Mindszenty (2)

Following our Current Comment on the Cardinal Mindszenty Foundation of St. Louis (5/6, p.240), we received a number of emotion-charged letters. One of the milder of these communications appears in our Correspondence page. Other letters expressed puzzlement at

our stand, because of the great profit apparently derived from use of the CMF study material.

We have no quarrel with the CMF's objective or methods (to study communism and its tactics), although we question the soundness of its release on "Great Decisions." Where the foundation came a cropper, in our opinion, is that at the local level, in some notable instances, misguided zealots translated study into action for which they were not properly prepared. The foundation itself, in order to preserve its tax-exempt status, has judged it necessary to disavow any action taken in its name which exceeded the educational purposes of the CMF charter.

If we stated that the foundation has no official standing in the Archdiocese of St. Louis, this was not meant to imply that it was, for that fact alone, "suspect." We meant to correct a widespread misunderstanding. It is evident from the letters we have received that some users of CMF material are under the mistaken impression that they are involved in an officially sanctioned program.

We spoke of "Catholic wreckers and rowdies." This is not too strong a description of the self-appointed individuals who in recent months have subjected responsible national Catholic organizations to an unseemly campaign of pressure and intimidation.

### Eichmann Revelations

Erupting world events have to some extent pushed the Eichmann trial off the front pages. It would be lamentable if this were an indication that the trial of the man charged with the extermination of 6 million Jews as the Nazi "solution of the Jewish problem" has grown boring in the world's consciousness.

This is true not only because the heinousness of racial and other hatreds should not grow pallid, but also because the trial has highlighted, if to a less sensational degree, elements of heroism and a sense of deep human solidarity. A dispatch from Jerusalem on May 11 says succinctly:

This was another day of warming testimony on the rescue of thousands of Jews by humane people, among them the late King Christian of Denmark and an anonymous Mother Superior of a convent near Rome.

Among the documents presented was a letter from the rector of the German Roman Catholic Church in Rome warning that Pius XII was prepared to issue a public protest if the arrests of Jews, which had just begun in Rome, were not stopped.

These revelations add continuing evidence that effective concern for the safety of Jews was widespread in non-Jewish circles. The complete story of this valiant charity will probably never be known, but even the Eichmann trial serves to remind the world that hatred, much as it is to be reprobated, can and does, by a sort of providential reaction, call into being sacrifice and love.

### What's With the Girls?

The female is the pious sex. So they tell us. In 1944, for the first time, the *Catholic Directory* gave us statistics on American sisterhoods. It seemed the old adage was confirmed. If you added together all the men with vocations—priests (37,749), brothers (6,162) and seminarians (20,816)—you came up with a total of 64,727. The sisters numbered 133,985.

To 1944, then, for every boy who went to a seminary or novitiate, two girls and more had entered the religious life. Well and good. Just what you would expect of the pious sex.

In the newly published *Catholic Directory* for 1961, the total of male vocations—priests (54,682), brothers (10,928) and seminarians (41,871)—comes to 107,481. This is an increase of 42,754 in the past 17 years. Good for the boys. Did the girls in those same years come through with twice as many vocations? Did the number of sisters increase by about 85,000? Far from it. The girls did not even match the boys. Total number of sisters in 1961: 170,438. Increase since 1944: 36,453.

Since the end of World War II, more American men than women have answered the call to a religious life. What's with the girls in present-day America?

### The Blake Case

The conviction early this month of Foreign Office official George Blake on his own confession of spying for the Soviet Union has shaken the British public, as press reactions show.

Blake confessed that since 1953 he had given his Soviet contact every important document that came into his possession. But most alarming is the suspicion that through Blake the Soviet Union got a blueprint of the whole British intelligence network. As the *Yorkshire Post* remarked, that "would be worth 15 divisions and a very large bomb to the Russians."

Another frightening feature of the case is that Blake was a convert to communism. The ideological spy is more dangerous than the traditional type, because he feels that he is serving a cause rather than betraying his country.

Prime Minister Macmillan has responded to the outcry over the Blake case by announcing an inquiry into British security procedures. It may mark the beginning of a new era for freedom-loving Britons. As the *Daily Mail* observed on May 12:

It is a sad thing that our free, happy-go-lucky country should have come to such a melancholy pass. But, as Mr. Macmillan said, we are torn between a natural liberalism and the demand for security in a new kind of battle.

Nineteenth-century Britain was the very model of the liberal "open society." We may shed a tear over the passing of that society, which certainly had its charms. But this is the age of the Cold War, and the 19th century is over. Even the free world, in mid-20th century, must be less free because of the Communist threat.

### Fence-Mending in Asia

Political fence-mending can be a very disagreeable job. Old "pro" that he is, however, the magnitude of the task did not seem to faze Lyndon B. Johnson during his whirlwind tour through the capital cities of our Asian allies. The Vice President scored perhaps his greatest triumph in Saigon, where he reassured the embattled government of President Ngo Dinh Diem with a pledge of greatly increased U.S. economic and military aid. The turn of events in neighboring Laos has put South Vietnam in the front line of the anti-Communist struggle in Asia.

Apart from the need to bolster the free-world position in South Vietnam, such a trip as that taken by the Vice President was a must. One of the side effects of Communist success in Laos

has been the impact it has made on our Asian allies. Our failure to intervene militarily, valid though the reasons may have been, has raised serious doubts in such countries as Thailand and the Philippines.

Both these nations have begun to wonder whether we are as determined as we claim to halt further Communist inroads in Asia. In Thailand, for example, firm commitment to the West is reportedly yielding to neutralism (although the government denies this). Unless the United States takes strong steps to halt the Reds, the reasoning goes, then Thailand would perhaps be better off casting its lot with neutralist India, Burma, Malaya and Cambodia.

Mr. Johnson may have succeeded in giving these countries much-needed encouragement. Nevertheless, the doubts we have raised should be a warning. The Seato alliance is not so strong that it cannot be shattered by a real or imagined manifestation of weakness on our part.

### Army Rule in Korea

The most recent development in the troubled story of South Korea was foreshadowed months ago when the political leaders who had not been compromised by association with the Rhee regime started squabbling among themselves. As a result, the only party in a position to give the nation firm and honest leadership—the Democratic party—was split wide open. When John Chang—whose defeat as the Democratic Vice Presidential candidate in the rigged election of March, 1960, set off the revolt against Syngman Rhee—was elected Premier, many of his party in Parliament voted with the opposition.

Given the economic conditions in South Korea, where technically a state of war still exists, possibly no civilian regime could have satisfied the long-frustrated aspirations of the people. In times of crisis even a nation disciplined in the ways of democracy finds it difficult to adhere to democratic practices. And the Korean people, who escaped from colonialism only to find their country divided and plunged into civil war, are scarcely disciplined democrats.

On the conclusion of his coup on the morning of May 16, Gen. Chang Do Young, Army Chief of Staff, announced that the armed services had

been forced to assume control because of the corruption and ineptitude of the government. This may be true, although it is hard to believe that Premier Chang was involved in any way in corrupt practices. Those who opposed him last year for the premiership did so because they doubted, not his integrity, but his capacity for dynamic leadership.

### ... Postwar Pattern

What happened in Korea last week appears to be of a piece with postwar trends in Egypt, Thailand, Pakistan and other developing countries. The army, where discipline, patriotism and order prevail, became impatient with politics and business as usual and decided that if the country was to be saved, only military virtues could do the job.

With that assessment of the Korean situation, both the U.S. Embassy in Seoul and the UN Commander in Korea, Gen. Carter B. Magruder, emphatically disagreed. Surprised by the army coup, the Embassy, through Chargé d'Affaires Marshall Green, announced that the United States supported "the only recognized government of the Republic of Korea headed by Premier Chang." Fortunately, Washington reacted with greater circumspection. Within 48 hours the generals had the support of both civilians and armed forces. On May 18 the Chang Cabinet legalized the coup and resigned.

### Restive Angola

Portugal was the first of the European colonial nations to stake out holdings in sub-Saharan Africa. It has also been the last to feel the buffeting of African nationalism. Hardly a day has passed in recent months without word of fresh violence in the Portuguese colony of Angola, a huge slice of territory on Africa's west coast just south of the Congo. As violence mounts, the jails of Luanda, the capital city, are rapidly being filled. Portugal has been forced to send in troops in a desperate effort to put down, in some instances with ruthless cruelty, what amounts to armed insurrection.

A recent pastoral of the Angolan hierarchy directed attention to the existence of serious social injustices in Angola and to the "legitimate aspirations" of

the colony's Blacks. The Angolans are protesting an administrative system that deprives the vast majority (4 million out of a total 4.2-million population) of the political, economic and social equality that is its right.

While it is true that there is no color bar in Angola and that the Portuguese government professes, in theory at least,

a policy of "assimilation," it is also true that there are no more than 50,000 indigenous Angolans who enjoy full citizenship. The rest are treated with a paternalism that is oftentimes an affront to human dignity.

Portugal, in other words, has failed to keep abreast of the times. Writing in the May issue of *Etudes*, the French

Jesuit monthly, Pierre Chauleur remarks that the rebellion in Angola bears a warning for Portugal that could be profitable if Lisbon would only grant greater political responsibility to the indigenous Angolans. Like the rest of Black Africa, Angola has entered into a new world—a fact Portugal is finding it hard to realize.

## How Not to Fight Heresy

THE CATHARI are coming back. A recent article in *Time* (4/28) reports that the medieval heresy of Catharism, thought to have been stamped out in the Albigensian Crusade of the early 13th century, is reviving in France today.

The movement is significant, but not because this heresy would seem to have a promising future. The fundamental principle of Catharism, as of all sects that derive from Manichaeism, is that matter is evil. In particular, the body is evil and a trap for the spirit. From this principle certain practical conclusions follow.

One is that the Incarnation never really happened. Obviously the Word could not have been made flesh if the flesh is the work of the devil. Hence Christ only seemed to be a man and only seemed to die on the cross.

With equal logic it follows that the act of reproduction is evil, for it propagates animal life. Marriage, far from being a sacrament, is a blasphemous attempt to sanctify wickedness. Believers in Catharism practiced marriage, of course, but only because of human weakness. The grade of Cathari known as the "perfect" renounced both marriage and the eating of meat or dairy products, since these are the products of the act of reproduction. If they rose to the heights of perfection, the Cathari ended their lives by voluntarily starving themselves to death.

Such a doctrine was socially dangerous. Even Henry Charles Lea, an historian not noted for his sympathy with the Catholic Church, says in his *A History of the Inquisition of the Middle Ages* (Vol. I, p. 106):

However much we may deprecate the means used for its [Catharism's] suppression and commiserate those who suffered for conscience' sake, we cannot but admit that the cause of orthodoxy was in this case the cause of progress and civilization. Had Catharism become dominant, or even had it been allowed to exist on equal terms, its influence could not have failed to prove disastrous. . . . Its condemnation of the visible universe and

of matter in general as the work of Satan rendered sinful all striving after material improvement, and the conscientious belief in such a creed could only lead man back, in time, to his original condition of savagism. It was not only a revolt against the Church, but a renunciation of man's domination over nature.

It is hard, however, to believe that so anti-materialistic (and so antihuman) a doctrine as Catharism can have much attraction for the modern mind. The "remarkable revival of interest" in the sect, of which *Time* speaks, has quite another significance for us.

That is that generations of Frenchmen, to whom the doctrines of Catharism would be utterly repugnant if they knew them, none the less have inherited a hatred of the Catholic faith whose roots are in the Albigensian Crusade.

The answer of 13th-century Catholics to the menace of Catharism was a war of extermination against the heretics. The war succeeded in its immediate objectives: the Cathari were wiped out. But *Time* quite rightly calls attention to the "long-lived tradition of anticlericalism in southern France, which recruited the Huguenots in the 16th century and fueled communism in the 20th." That tradition is another and unforeseen result of the Albigensian Crusade.

It is tragic that the right way of proceeding against the Cathari had been pointed out by Bishop Wazo of Liège two centuries earlier when the sect first appeared in western Europe. "Those who are cockle today," said the bishop, "may be converted tomorrow and be garnered in as wheat at the harvest time. Therefore, they should be allowed to live. The only penalty we should use against them is excommunication."

Had the medieval Church had the patience—and the charity—to fight heresy with spiritual weapons only, Europe might be far more Catholic than it is today. The lesson of patience and charity is one that we who form the Church Militant today may profitably ponder as we struggle against the evils that infect our sad, sick world.

FRANCIS P. CANAVAN

FR. CANAVAN, S.J., is an associate editor.



# Washington Front

## DUE PROCESS FOR TSHOMBE

**M**ORE THAN TWO WEEKS AGO at this writing the soldiers of the central Congolese government seized Moise Tshombe while he was attempting to leave a conference of that country's leaders. This action was taken in obvious violation of a safe-conduct pledge. Tshombe was thrown in jail. Since then he has been charged with treason and causing civil war. After holding the Katanga President for 12 days, the central government claimed the right to hold Tshombe for another six months without trial under an "act of internment" published a few days ago.

During the weeks following the illegal arrest of Tshombe, no public protest has been made by this country's leaders, who so hurriedly asserted that they were "deeply shocked" by the slaying of the Communist Lumumba. Yet Tshombe, so far as the public record reveals, is not only not a Communist but he opposed the Communists throughout the difficult period of the last twelve months.

No one in the executive branch of the government has asked the United Nations to investigate the circumstances of the arrest although the UN twice investigated the case of Lumumba. Nor has anyone asked the UN to seek the release of Tshombe. None of the metropolitan press that I have read has written a single editorial vigorously alerting public opinion to the lack

of due process in the arrest and holding of Tshombe.

Finally, on May 9, seven senators broke the wall of silence in Washington. They could not act for the Department of State or the United Nations, but they at least could speak up for a minimum of justice for an opponent of communism.

Senator Russell led the discussion. He was joined by Senators Hruska, Lausche, Keating, Symington, Cooper and Russell Long. Liberals and conservatives, Northerners and Southerners, they all expressed their revulsion at the disregard for a safe-conduct pledge. They carefully—perhaps too carefully—refrained from commenting on the merits of the charges against Tshombe. However, they deplored the UN's failure to protest the denial of due process. They noted the danger to future negotiations under UN auspices if that body failed to act in this case. How, they asked, could the United Nations in later instances expect the leaders of a country to come to hostile territory unless there was some real assurance that safe-conduct pledges would be honored?

Tshombe and the UN have clashed before. The most recent instance followed the recapture of a Katanga city from the Communist forces of Antoine Gizenga by Tshombe's troops. The UN moved not against Gizenga but against Tshombe. There may have been good reasons for this highly unusual action. There may be a reason for the silence of the Administration in the present case. If there is, then the Administration should make the reasons absolutely clear so that no other friend of the West will be frightened by our failure to act in this instance.

HOWARD PENNIMAN

## On All Horizons

**ADIEU TO SHRIVER** • Chicago-area friends salute R. Sargent Shriver, director of the Peace Corps, with a testimonial dinner, June 1, at the Conrad Hilton Hotel. The proceeds will benefit the Catholic Interracial Council of Chicago, of which Mr. Shriver was president for five years. Tickets through the CIC, 21 W. Superior St., Chicago 10, Ill. (\$25 per person).

**MAN** • For an annotated bibliography on Fr. Pierre Teilhard de Chardin, S.J., write Judith Visyak, 3270 Sunset Blvd., Steubenville, Ohio (25¢).

**PAX ROMANA AT 40** • It is late, but not too late, for prospective European travelers to register for the week-long program, July 23-31, at Fribourg, Switzerland, marking the 40th anniversary

of Pax Romana. This is an international association for Catholic intellectuals. Its Fribourg secretariat is located at 1, Route de Jura.

**OUR FUTURE LEADERS** • High school students who want a vacation that is different—"an experience in community life, prayer, study and recreation"—could hardly do better than attend the Great Lakes Convention of Young Christian Students at St. Joseph College, Collegeville, Ind., Aug. 27-31. Registration forms from YCS Convention Committee, 720 N. Rush St., Chicago 11, Ill.

**HEMISPHERIC STUDIES** • The Center of Intercultural Formation, directed by Msgr. Ivan D. Illich (formerly chancellor of the Catholic Univ. at

Ponce, Puerto Rico), was formed to assist in the orientation of persons destined to study and work in Latin America. Its 1961 program includes three intensive courses of 16 weeks each, starting June 19 and Oct. 16, at Cuernavaca, Mexico, and Dec. 15, at Annapolis, Brazil. Further information from the director, CIF, Fordham Univ., New York 58, N.Y.

**BROTHERPOWER** • Changes in the modern world have brought modifications in the life and training of Jesuit brothers. Early in May, a Jesuit Brothers' Vocation Institute convened at Loyola Seminary and College, Shrub Oak, N.Y. Representatives of eight provinces in the United States and Canada studied problems of recruitment and information in the light of new possibilities and needs. A descriptive folder is obtainable on request by writing Brother Director of Vocations, Colombiere College, Clarkston, Mich. R.A.G.

# Editorials

## Spanking for TV

THE TEETH OF TV OWNERS and executives are still rattling from the dressing-down which Chairman Newton N. Minow of the Federal Communications Commission administered to the industry on May 9. Their ears continue red and ringing with his denunciation of their multimillion dollar industry as a "wasteland." They remain "stunned," as *Variety* reported last week. Or as a widely read radio-TV columnist wrote several days after Mr. Minow tossed his bombshell into the annual meeting of the National Association of Broadcasters, they resemble refugees from an atomic explosion.

It reflects small credit, perhaps, on the gentle religious teachings we profess that our hearts haven't melted over the plight of the dazed owners and managers of the great TV networks and their affiliated stations. As Catholic editors we don't feel any special urge to weep with them in their hour of anguish. It is easy enough to grant—as a famous TV personality earnestly complained to us—that only 80 per cent of Mr. Minow's slashing indictment is true. We are even willing to concede that the FCC chairman might have commended the industry more warmly for the 20 per cent of its programming that reflects good taste and the industry's sense of responsibility to the general welfare. (Actually, the percentage may well be higher.)

Nevertheless, we are still satisfied with Mr. Minow's address. The TV industry needed a shock. It needed even the ultimate shock—the dread threat of financial loss if it didn't mend its ways. For the picture Mr. Minow painted of the industry, however lurid some of the coloring, is substantially true. It was time for somebody in authority—some brave guardian of the public interest—to say bluntly and loudly, as Adlai Stevenson's old law partner did, that if the TV people would take a day off and look at their programs from sign-on to sign-off, they would see

a procession of game shows, violence, audience participation shows, formula comedies about totally unbelievable families, blood and thunder, mayhem, violence, sadism, murder, western badmen, western good men, private eyes, gangsters, more violence, and cartoons. And, endlessly, commercials—many screaming, cajoling and offending. And most of all boredom.

Mr. Minow added that in the course of the day's viewing they would see a few good things, too, but "very, very few."

What Mr. Minow wants is better balance in programming. He isn't arguing for an uninterrupted diet of quality programs that appeal only to "eggheads." He knows that entertainment has as legitimate a place on TV as education. He is merely insisting that a steady

fare of "westerns and private eyes" is not in the public interest. In his view the TV industry must do more than "cater to the nation's whims"; it must also "serve the nation's needs." In other words, Mr. Minow refuses to concede that the lowest common denominator in the mass viewing audience must be allowed to set the tone for television.

Toward the end of his address the FCC chairman adverted to the far-reaching implications of his indictment. Before a convention excited by the prospect of bouncing TV signals off satellites to a global audience within two years' time, he raised the question of foreign reaction to the diet now being fed to the American people. What will foreigners think of us, he asked, "when they see our western bad men and good men punching each other on the jaw in between the shooting"? What will children in Africa and Latin America learn from our great communications industry? What image of America shall we project to the world?

However angry the industry may be for the moment at Mr. Minow, it must agree with him that "we cannot permit television in its present form to be our voice overseas." If we do, television will only aggravate the serious injury which the publishing and movie industries have already done our reputation abroad.

Neither Mr. Minow nor anyone else wants TV to present a touched-up, sentimentalized picture of the United States. That would be false and reprehensible also. What is called for is an accurate picture, one which portrays the good in American culture as well as the cheap and tawdry. Unless the industry commits itself to such an objective, then, as the popular TV personality Ed Sullivan wrote in his syndicated column on May 12, "global TV could easily prove to be a Pandora's box for us."

If the industry is too emotionally upset right now to meditate on Mr. Minow's text, let it ponder prayerfully Ed Sullivan's.

## We're Here to Stay

A MAN DIED THE OTHER DAY in France whose lasting merit is that he awoke the sense of shame and decency in his countrymen in time to prevent them from committing an inexcusable act of injustice and ingratitude. In paying a brief tribute to the deceased, we cannot overlook the lessons of his deed for American Catholics in a year of struggle for justice in education.

The French Jesuit, Fr. Paul Doncoeur, who died in mid-April at the age of 80, had a distinguished career in the field of letters as well as of action. For us on this side of the water the most inspiring aspect of the long service of this extraordinary man was his dramatic defiance of the anticlerical policy of the Herriot ministry, which tried, in 1924, to reactivate the notorious prewar anticlerical laws. His brave and successful counterattack, worthy of a veteran of Verdun, deflated the pseudo-liberalism of the would-be followers of Emile Combes and opened the eyes of Frenchmen.

In France's hour of need, August, 1914, the thousands of priests and brothers who had been expelled by the anticlerical laws streamed back to their homeland to offer their lives for their country. Simple *poilus*, they fought and died like the rest, in the trenches and under the bayonet charges of a murderous four-year war. One would have thought their services would have earned them the right to remain in their native land when the cannon fell silent. But no. This privilege was granted only to the glorious dead. The survivors of France's "foreign legion" of Catholic clerics would have to take the long road of exile again.

But the government had a new breed of men to contend with. It had to do, not with a divided and dispirited 19th-century Catholicism, but with the young soldiers of the new generation. Typical of these was Paul Doncoeur, thrice wounded, nine times decorated for exceptional bravery. His open letter to Herriot, entitled *Nous Ne Partirons Pas* ("We're here to stay"), belongs among the classics of a genre of literature of which the French are past masters. This extract is a sample of Doncoeur's devastating protest:

And now you show me the door. You are jesting, M. Herriot. But it is no jesting matter. Never during fifty months did you come to seek me, neither at Tracy-le-Val, nor at Crouy, nor at Souain, nor at the Fort de Vaux, nor at Reichackerkopf, nor at Maurepas, nor at Brimont, nor at Hill 304, nor at Tahure. I met you nowhere then telling me of your "Laws on Congregations." And you dare produce them today? . . . Leave, as we did in 1901? Never! Today we have a bit more blood in our veins than then (we were eighteen years old at the time) and moreover, soldiers of Verdun, we have learned in an excellent school what it is to cling to a position. We did not shrink before bullets and gas, nor the bravest soldiers of the Guard. We shall not fear political ambush. . . . Here we will stay, all of us. We swear it on the tombs of our dead.

The Herriot Cabinet tottered and fell under this barrage of contempt, but above all, from the sense of shame that filled every decent Frenchman, including the most fanatical anticlerical. The Frenchman appreciates a just cause perhaps more than anyone else. But he, too, needs a shock at times before he can see the reality in its true light.

We do not wish to overdramatize the skirmish on Federal aid to education now going on in Washington. It would be out of place to liken this petty, passing incident to the dramatic intervention of a war hero fighting for the life of his Church as he had fought for the life of his country. Certain parallels of an instructive nature, however, inevitably present themselves. The cavalier treatment of those who exercise their constitutional right of attending nonpublic schools could not have been more evident than in the recent vote of the education subcommittees in both House and Senate to *count in* parochial school students as a basis for calculating the amount of money to be apportioned among the States, but to *count out* these same children for purposes of disbursement.

The inherently discriminatory intent of the aid bill is

not even disguised. It is safe to say that many liberal persons take this inequity as a matter of course who would, in another context, pour buckets of scorn on such a fraudulent device. They need a good shock to wake them up to their own blindness—such a shock as Père Doncoeur administered to his contemporaries.

There is another lesson for American Catholics fighting for educational justice in 1961. Fr. Doncoeur put his trust in the sense of fair play of his countrymen. He spoke and acted in conjunction with General Castelnau's National Catholic Federation, which addressed its appeal "to all good Frenchmen, without distinction of political opinion." He had a good cause that in the end won the understanding, sympathy and support of men of good will. Fortunately, these are always in the majority, even if they are sometimes blinded by habit, lack of information or unconscious prejudice. The voice of a modern American Doncoeur, if one can be found, can surely prick the consciences of forgetful American liberals and bring justice to our children and their parents.

## The Population Bomb

PERIODICALLY, the experts brandish the population bomb and call for action from the defusing squads. It happened again in mid-May, during a New York symposium on the "World Population Crisis."

There is no doubt that the world's population is increasing rapidly. The growth rate, which was 1.0 per cent between 1930 and 1940, now stands at 1.7 per cent a year. The total population of the earth, which is now 2.9 billions, will probably reach 6.3 billions by the year 2000. How long will it be before man so outstrips his ability to utilize the resources of the globe that he becomes, in Sir Julian Huxley's gloomy phrase, "the cancer of the whole planet"? This is the question that led more than one participant at the New York conference to describe the population explosion as "the most vitally important problem facing the world today."

India is a notable example of the current trend. In 1911 its population was 250 million. By 1951 it had grown to 356 million. But during the last decade alone there was an increase of 25 per cent and today, despite government support of sterilization and contraception, India's people total 438 million.

Granted that there is a population problem, at least in certain parts of the world, two things constantly irk Catholics when the experts propose their solutions.

1. It is usually taken for granted that the obvious and best solution lies in the development and dissemination of contraceptive birth control. It is argued that the medical science that gave us death control must now provide a method of birth control that is cheap, effective and simple.

2. Religious and moral objections to contraception are usually given short shrift by those who would "Sangerize" mankind. In New York, for example, Mariner S. Eccles said that the Catholic Church should reappraise its position on birth control. Dr. Harrison



Brown was reported to have assailed opponents of birth control as "neolithids—the new rockheads." Another speaker was said to have observed: "Why not neolipids [fatheads] as well?"

Since Catholic attitudes on the population crisis are so often misunderstood, may we make a few observations that demand frequent mention?

Intelligent Catholics are not blind to the dimensions of the population problem. In the past, some of us have regarded this problem as an illusion or have approached it with a simplistic God-will-provide attitude that ignored human responsibilities. Catholic scholars today realize the need to explore the population problem and contribute to its solution, not by high-level utterances from the periphery of principles, but by personal engagement in the central dialogue on ends and means.

While acknowledging the need for action, we do not intend to be pressed into a betrayal of principles on the matter of means. As is well known, Catholic doctrine proscribes contraception as a method of controlling population growth. The Church will not sacrifice her moral teaching in favor of a monolithic secular ethic that says all means of regulating human fertility are permissible in the battle against overpopulation. If this makes us qualify as "rockheads" or "fatheads," we accept the charge. This is not the first time we have been called unpleasant names in making the "Christian witness" or affirming the dictates of the moral law.

And here is a final thought for those who think seriously of the population crisis. If it is truly the most perilous world-wide problem, it deserves a world-wide solution. Why then do we hear nothing about it from the Communist world? Intensive education for contraception in the Western and neutral nations can no more solve this problem than unilateral disarmament can control the arms race. If we embark on a crash program of stabilizing our normal human growth, while the Communist world proliferates, do we not hasten the bloodless victory Khrushchev anticipates?

## Help for Latin America

**M**ID-MAY SAW a quickening of U.S. aid to Latin America. On May 9 the Senate gave final approval to a \$500-million appropriation for that continent's social needs. The preceding day our government had sent to the Organization of American States its agenda for a conference, to be held next July 15 in Montevideo, at which the specific uses of that \$500 million and other development funds would be decided. Meanwhile, plans were being completed for a \$2-billion aid plan for Brazil, about half of it coming from the United States. Thus President Kennedy's Alliance for Progress is swinging into high gear.

Our country has become much more practical and generous toward Latin America in the past twelve months. This can be seen in several marked changes in our policy. Whereas we used to think only of industrial and economic help for Latin America, we are now putting up money for its social needs. For years the

great bulk of our foreign aid went to other parts of the globe, but this loan package to Brazil will be one of the biggest we have given to any country since the war. Although on principle we have never made loans to nationalized monopolies in oil, mining, etc., today we are pledging aid to Bolivia's nationalized oil and tin-mining industries. Washington used to consider "stabilization of prices" a dirty phrase, but at the Montevideo conference we will seriously try to stabilize the prices of Latin America's basic commodities. All of which is realistic—and very much to the good.

The changes in U.S. policy really began under the former Administration. It was President Eisenhower who promised the \$500-million grant for social development in Latin America, and the Act of Bogotá, which spelled out what social development meant, was based on a draft he sent to the meeting of the economic advisers of the OAS in Bogotá last September. Here are some of the Act's suggestions: "more widespread ownership and efficient use of land, particularly of unutilized or underutilized land . . . farm-to-market and access roads . . . building and loan associations . . . training of craftsmen . . . programs for aided self-help housing . . . instruction in rural schools in agriculture, health, sanitation . . . specialized trade and industrial education . . . development of health insurance systems . . . programs of nutrition for low-income groups."

Even more than his predecessor, President Kennedy has stressed the need for a broader policy toward Latin America. He is rapidly giving concrete shape to the ten-year Alliance for Progress he proposed on March 13. In effect, he has launched the kind of Marshall Plan that Latin Americans have long dreamed about for their continent. Their complaint has been that when we gave them aid, it was pitifully inadequate—and it benefited the wrong people. It made a few richer, but it didn't filter down to alleviate the wretched lot of the masses.

Latin America will have to make changes, too, as President Kennedy noted in his talk. "Unless necessary social reforms, including land and tax reforms, are freely made . . . our alliance, our revolution and our dream will have failed." The U.S. government can spend generously on necessary welfare programs because its revenues are high; and its revenues are high because taxes are high. In fiscal 1959, it derived 81.8 per cent of its income from taxation. The year before, taxes brought Brazil only 34.4 per cent of its revenues—and, with one exception, Brazil raises a higher percentage of its revenues by taxation than any other Latin American country.

There are indications, however, that the leaders in Latin America are becoming more aware of the changes they must make. Speaking on May 11 at the University of San Francisco, President Manuel Prado of Peru admitted that the "countries of Latin America are not exempt from guilt, for their social systems have not kept pace with the rhythms of the times." That statement, coming from a President who is one of the continent's wealthiest men, offers promise that where feudal structures and practices still prevail, they will yield to a more just and more democratic order.

# Another April in Paris

Donald R. Campion

PARIS—Everything about the city, this past April, seemed to be shaping up just the way a song-writer might fancy. Chestnuts turned pale green before your eyes as you strolled along Boulevard St. Germain, Easter vacation brought armies of foreigners pouring into the Louvre and along the Champs-Élysées. Meanwhile, Parisians put knapsacks on their backs and headed out for long weekends in the country.

To be sure, a moment's excitement came when one group of civil service personnel or another called a one-day strike to protest low wages. Day after day, however, the French tabloids preferred to worry in their headlines about Fabiola of Belgium, Margaret of England—or their newest darling, "Jackie" of the U.S.A.

No Dr. Gallup came around to feel the public pulse on any grave issues of the day. One thing seemed evident, however, even to a recent arrival on French soil. That was the broad sweep of popular sentiment in favor of speedy negotiations to end the too-prolonged and incredibly bloody Algerian struggle.

Cuba did manage to capture the headlines during the third week of April. President Kennedy's strong reply to the initial protest of Khrushchev won a round of applause from practically all hands, save those of *L'Humanité*, the Communist paper. (After all, one understood the exigencies of the situation; in fact, one felt reasonably glad that the youthful Americans gave signs of acting in a realistic manner for a change.) Gloom quickly descended, then, when the abortive nature of the "invasion" became clear. Now visiting Americans found themselves the recipients of knowing expressions of sympathy over a beginner's hard luck.

The thunderbolt that would change everything broke from the blue in the early hours of Saturday, April 22. From Algeria word crackled over the radio of an army revolt against President de Gaulle's regime. Rebel leaders proclaimed their undying opposition to the government's policy of negotiating a settlement on Algeria with native nationalist forces.

Most Frenchmen learned the news at the breakfast table. What they heard was confused, confusing and almost unbelievable. Who could imagine four generals committing such a folly? The whole business seemed so incredible the first day that many people simply shook their heads and carried on with routine business. That morning in one part of the city, for instance, out

of a mixed group of French and other nationals, it was a Swiss, a Pole and an American who hung over a radio to hear the latest word from Algiers. The French went about their affairs.

Sunday brought a bit more information on what had actually happened. The government gave special permission for the newspapers to publish Sunday editions. These featured write-ups of Gen. Maurice Challe, a retired air force officer and the chief spokesman for the rebels. Behind him stood an unknown number of other military figures, including Gen. Raoul Salan, long a thorn in de Gaulle's side.

During the course of the day, speculation mounted regarding the number of troops who had joined in the revolt. Even more disturbing was the realization, slowly sinking home, that the forces available to the authorities in metropolitan (mainland) France were relatively few in number and militarily untried. On the whole, however, public uneasiness remained slight.

That night, the mood changed as the President of the Republic addressed the nation over radio and TV. Once more, he demonstrated why he stands alone as a public figure and as the symbol of a reborn France. His tone was icy; the style, grand. The situation, he informed the nation, was indeed grave. A band of foolish men, blinded by pride and passion, sought to drive France over the cliff to self-destruction. And these men, he commented—after intoning the word "*hélas*" three times, in a voice dripping with weary disgust—were men whose duty, honor and very reason for existence were to serve and obey.

By their stupidity and ambition, he lamented, they mocked France, sapped the country's strength, besmirched its record in the eyes of other nations, and threatened to destroy all that had been rebuilt with such pain and care in the three years since he had taken over the reins of government. No one who heard de Gaulle's words could question his determination to meet this threat and to wipe it out with all the energy at his command.

That is the way matters stood at eight in the evening of Sunday, April 23. Few Frenchmen any longer doubted the gravity of events. Shortly thereafter, as though to underscore de Gaulle's word, tanks rolled through the streets of Paris to take up positions in front of the Grand Palace and other key buildings. Next, Prime Minister Michel Debré broadcast a warning to the nation of a possible attempt by parachutists to invade the mainland that very night. The gateway to national disaster seemed to yawn wider than ever.

FR. CAMPION, S.J., an associate editor, has been traveling in Europe since March. He will return to New York in mid-July.

Monday's most dramatic incidents arose out of popular demonstrations in support of de Gaulle and his policy. Through the night, volunteers had been massing in front of the Grand Palace to enlist as a citizens defense corps. In the morning, thousands of others—butchers, bakers and bankers—joined them. Late that same afternoon, some ten million workers in Paris and elsewhere around the country staged a one-hour work stoppage as a mark of solidarity with the government. (Subsequently, of course, the Communist press in France and behind the Iron Curtain would propagandize this move by a united labor front into "proof" that communism had saved the day. In point of fact, de Gaulle's unequalled vigor in opposing an essentially rightist revolt deprived the Communists of any chance to capitalize on the crisis itself by executing a power play.)

If the masses had now made it plain where they stood, the same could not be said for some other segments of the population. Both the President and the Prime Minister had used the strongest language in proclaiming their intention to move against the conspirators with every means at their disposal. On Monday, however, they seemed hesitant to put the armed forces in France or Algeria to any final test of their loyalties. In Paris, one did hear about the arrest of some hundreds of unidentified persons in several major cities. What no one claimed to know was the actual nature and size of any forces to be used in the event of an invasion from Algeria. Even at the date of this writing, a case can be made that the government itself did not know for certain what measure of armed support it could effectively summon to its aid.

Gradually, too, the impression grew that the President had more to worry about than the doubtful loyalty of the military on the mainland. Equally grave was the question of the extent of disaffection or outright disloyalty within the civil service and in high administrative posts in the government.

In a sense, France on Monday the 24th underwent a war of nerves. Looking back, one can appreciate that this was a situation made to order for de Gaulle. As night came on, it dawned slowly on the madmen who fronted the revolt in Algeria that their hope for a popular uprising was in vain. At home, any hidden masterminds and potential turncoats held their peace and sought to fade as effectively as possible into the shadows of suburban homes or off down the long corridors of bureaucracy.

Some day historians may be able to tell us exactly



what cards de Gaulle held in his hands over the fateful weekend of April 22-24. Whether he held a full house or only a pair of three's need not concern us now. The decisive fact was that no one dared to call him. By Tuesday he could begin to rake in the chips.

If it were not for the catastrophic dimensions of the danger to which they had blindly exposed France, one might have felt a twinge of sympathy for the quartet of generals and their rebellious legions in Algeria as the revolt collapsed. No politicians in France spoke up on their behalf, not even those who had been most bitter in denouncing official policy on Algeria. The French people, in whose name and interest the rebels claimed to be acting, had swiftly rallied behind the President.

SOMETIME, somehow, during the fourth day of the revolt, the chilling realization that they could not win must have struck at the heart of the rebellious generals. Perhaps it came at the moment when they first heard the contents of an "open letter" from their fellow general, a former chief of staff to de Gaulle, René de Laminat. He spat out his disgust at their treasonous conduct. Charging them with being the tools of "the capitalists of Algeria," he challenged the four to announce their own suicides as "the only solution which could save them from total dishonor." This savage advice shocks any civilian; it cannot fail to have hit home among a group of men whose schooling was in the stern code of military honor inculcated at St. Cyr, the West Point of France.

For the most part, Parisians received word that the revolt had collapsed in much the same way they had learned of its start. The earliest flash came over the air waves during the night. Thus, Jean Q. Publique and his wife first heard the news over coffee and croissants at the breakfast table.

The nation's capital took the event in stride. In part, this calm reaction simply indicated that the public had begun to look toward such an outcome as inevitable. To some extent, it may also have reflected a lack of awareness that the country had been sitting on a sizable keg of dynamite over the past four days. One might also read into it evidence of an even more troubling phenomenon—the willingness with which the man-in-the-street stood ready from the start of the crisis to turn responsibility for the nation's safety over to the hands of one man. The one man, of course, is Charles de Gaulle.

During four days in April, then, Paris proved to be something more than a song-writer's dream. By week's end, however, things had settled pretty much back to normal. Debates continued, as they must, over the whereabouts and eventual fate of the insurrectionists and their collaborators. But the chestnuts, at the same time, deepened their hue; new flocks of tourists got kinks in their necks looking up at the Eiffel Tower; Fabiola, Margaret and Jackie reclaimed their places of honor on the front pages—and were now joined by Her Serene Highness, Grace (nee Kelly) of Monaco. Ah! yes, another April in Paris!

But not just another April in Paris. The books must



show a little more. If for no other reason, this April will be remembered for the as yet unanswered, and perhaps unanswerable, questions it raised.

1. What were the actual expectations of the leaders of the rebellion? Did they seek merely to wring some concessions from de Gaulle concerning the conduct of negotiations with the Algerian nationalists? Or did their dreams include the complete overthrow of the French government—starting, as one report would have it, with the assassination of the President, and the establishment of a military rule?

2. Who, in fact, actually instigated the revolt? Did the basic inspiration issue from military sources fed by discontents and a sense of frustration nurtured over a period of twenty years? Or did the roots of treason trace back to still undisclosed civilian and political quarters?

3. What actual strength, of a military and political nature, could de Gaulle count on during the critical hours of Sunday evening and Monday morning, when fear of a parachutist invasion mounted? Could the police authorities in the Paris area, for instance, be considered politically trustworthy and a firm support?

4. What steps must now be taken to guarantee France against a repetition of this revolt? Already, drastic moves have been made to reorganize the military. How far must they extend? How deep, too, must the purge reach into the staffs of various governmental ministries and the recessed corners of the civil service? And when the military and civilian plotters are all caught, what punishment must be dealt them?

5. Finally, when all the other questions have lost

their importance and all the lesser mysteries—including one about the origin of a persistent and widespread rumor circulated even by normally responsible sources, that American agents had egged on the rebel generals and encouraged them with promises of prompt support—have been explored, one deeply troubling query must be faced by the French people. What did the revolt and its outcome, happy though it was, reveal about the cohesion and inner political stability of the nation? One in no way depreciates the vigor, skill and courage that President de Gaulle manifested by posing this question. What would have happened, however, had the President been a man less willing to assume on a moment's notice such complete personal control of national affairs? What other Frenchman in political life today, for that matter, could have dared to move with such speed and such vast confidence in his personal authority?

And if no other de Gaulle can be found, what constitutional alternative exists for dealing with future crises of this magnitude? Only when the answer to that question has been learned will the malady, of which the generals' revolt was only a symptom, be cured. The task ahead, as "Sirius" wrote in the April 27 issue of *Le Monde*, is to implement measures designed to provide permanent protection against such upheavals. For, he asked, "what people and what institutions can long endure a lasting regimen of electric shocks?"

Yes, last month began and ended like just another April in Paris. But, so long as France wrestles with these questions, April of 1961 will also be remembered for weightier reasons than those immortalized in a song's haunting refrain.

## Second Thoughts

### A FLINTY QUESTION

THE LATE Pope Pius XII once told a group of Catholic book publishers that the term "Catholic" embraces "all of intelligence and life" and that it "excludes, per se, only sin and error." On another occasion he said that "to say 'Catholic' is to say 'universal.' Nothing is more foreign to the true disciples of Christ than the concept of caste, isolation and withdrawal into oneself."

I think these words ought to be engraved on every Catholic pulpit, over every Catholic seminary door, on every Catholic classroom lectern and on the wall of every Catholic editor's office in this country.

"Faith," suggests Romano Guardini in his new book, *Freedom, Grace and Destiny*, "has perhaps taken refuge in inwardness and left the world to its own devices. . . . Faith has increasingly lost contact with the world. . . . The riches of revelation are inexhaustible, but we have to put our questions to them, and these questions come from the reality of the world."

The fact is, I think, that we American Catholics, with a few notable exceptions, have defined "Catholic" in narrow, sectarian terms and then have wondered why we have as yet had so little influence on American life. What, we ask, has been the effect of the faith on the social, political, economic, cultural and intellectual life of the nation? The answer is that all too often it is quite undiscernible.

The P. J. Kenedy *Official Catholic Directory* assures us each year about this time that Catholics are more numerous than ever. At last count, there were 42 million of us. But this is a stony kind of assurance, one in which only the tribalists can take comfort, because it raises a flinty question: Since we are so numerous, why haven't we exercised greater influence on American life?

Or a better question (since "influence" too often is associated with manipulation for simply partisan purposes): Why haven't American Catholics contributed more to the life of the nation? Why haven't we contributed in proportion to our numbers?

I think one of the reasons is that we find it difficult to take the world and the temporal order seriously. We have not learned to respect the demands, the internal disciplinary conditions which both precede and are

concomitant with lasting contributions to "the good life" on the temporal plane.

We have been content, says Sen. Eugene McCarthy, to "judge and condemn the world" and when we have offered advice, "it has often been without the support of example, without understanding and without charity."

Whence comes this angelism, this false supernaturalism of American Catholics, this "concept of caste, isolation and withdrawal"? In part this is a legacy from the past generation of American Catholics—priests, religious and parents—who, faced by hostility in their time, had contracted into a defensive knot in American life. They handed on to us this attitude and posture, now not very appropriate for our own age.

Fear is also in the picture. I gave a lecture a few months ago in an Eastern city on "The American Catholic and Temporal Affairs." There followed a spirited question-and-answer discussion period. The last comment of the evening came from a Catholic member of the audience who got to his feet and announced flatly and, I thought, with a certain air of triumph, that he would have no part in the temporal affairs of his community because he was sure that working with non-Catholics on such matters as race relations, mental health and urban renewal would "compromise" his faith, or at least place it in great jeopardy.

There is impatience, too, in the American Catholic—impatience tinged perhaps with a touch of sloth. He would like to "exert influence" on contemporary life, but he is reluctant to make the effort to gather the knowledge which will enable him to understand that life. In the last eight or ten issues of *Daedalus*, the quarterly of the American Academy of Arts and Sciences, scores of intellectuals have addressed themselves to some of the most vital questions of our time: arms control, mass culture and communications, urban life, the visual arts, science and technology. But only two of those writers are Catholics.

A speaker at the last meeting of the National Catholic Educational Association declared that Catholics could function as "mediators" in the modern world (speakers and delegates were investigating the relationship of Christian higher education to contemporary problems). It was suggested that the role of the Catholic is to unify and synthesize the massive data assembled by the secular social scientists.

But if American Catholics themselves are unable or unwilling to help gather the necessary empirical evidence on which the moral and political judgments of our time must be made, it seems to me they will be unprepared, if only on psychological grounds, for the judging function they propose to assume. And in any event it is difficult to see how the secular scholars could bring themselves to respect or even listen to the judgment of that section of the American community which stands apart from the on-going intellectual investigations of American life. From the periphery all advice, no matter how magisterial the accent, tends to sound false and hollow.

The American Catholic malaise has no single cause

and no single solution. I do think, however, that greater and more expert emphasis should be given in the Catholic press, pulpit and classroom to the meaning and relationship of the *secular* and the *Incarnational*.

I should like to see the secular freed from the sinister connotations given to it in Catholic circles. But I suspect the final liberation of the secular will be accomplished only after we have penetrated to the full significance of the Incarnation, to all its political, social and temporal ramifications which too often have been neglected in the education and formation of the American Catholic.

Between the secular and the sacral there will always be tension, but tension is not the same as conflict. Tension can be dynamic and healthy; conflict can only be destructive. We cannot avoid conflict or give service to the sacral by denouncing or ignoring the secular. That only makes the conflict more dreadful.

We American Catholics must learn how to bring the secular and sacral together into a fruitful relationship. That lesson must begin, I think, with a respect for all of reality.

DONALD McDONALD

## A GARLAND OF PLAYWRIGHTS

Nobody knows the trouble they've seen,  
The characters of Graham Greene.  
Unhappy in virtue, gloomy in sin,  
They have hell's own time with their next of kin.  
Their homes are prisons, their love affairs odd.  
And they always end by endorsing God.

Will Kerr and Taubman sit on their hands as  
The curtain falls on a play about Kansas?  
It seems to hinge  
On William Inge.

Or  
Will the herald critics sing  
Hosannas unto William Inge?

I went to a play  
By Samuel Becket.  
My mood it was gay.  
I went to a play.  
My mood it was gay.

How did I wreck it?  
I went to a play  
By Samuel Becket.

Symbolic screwballs by the milliums  
People the stage of Tennessee Williams.

In all this world I hope that no man's  
Fate is as tragic as Willy Loman's.  
Ill-equipped for a salesman's part,  
With a spot on his hat and death in his heart,  
He traveled the East from here to Quoddy  
Pushing a product he knew was shoddy.  
And he killed himself when he couldn't sell it.  
At least, to hear Arthur Miller tell it.

ELIZABETH OAKES

## State Monopoly in Education

ON JANUARY 3, 1961, the Supreme Court of Vermont declared unconstitutional a plan by which students could receive tuition from the town of South Burlington to attend Catholic high schools in Burlington. (See AM. 1/28/61.) On May 15 the U.S. Supreme Court, without indicating approval of the Vermont decision, refused to review it and thus let it stand as the law, if not of the United States, at least of the State of Vermont.

Although the implications of the Vermont decision may not now have great national significance, it will be helpful to review the background and future of non-governmental high schools in the Granite State.

In Vermont, out of 257 public school systems in operation in 1960, there were 167 which provided public school instruction at the elementary level only. This situation reflects the national pattern where, in 1960, out of a total of 42,429 public school systems, 21,646 did not provide any secondary education.

In 1915 the Legislature of Vermont, relying on a plan that went back to the year 1869, enacted the following "parental-right" law:

Each town district shall maintain a high school or furnish secondary instruction, as hereinafter provided, for its advanced pupils at a high school or academy, *to be selected by the parents or guardian of the pupil*, within or without the State. The board of school directors may both maintain a high school and furnish secondary instruction elsewhere as herein provided as in the judgment of the board may best serve the interest of the pupils. (Emphasis supplied)

It will be noted that the law provided that parents might sometimes select a high school for their child, even when the town furnished a public high school!

Under another section of this law authorizing towns to pay a maximum of \$325 tuition per pupil per year, the sum of \$21,712.50 was paid in 1958-59 by the town of South Burlington to two Catholic high schools owned by the Diocese of Burlington. This sum covered part of the cost of educating many pupils, including non-Catholic ones, from South Burlington, a town with no high school.

On February 4, 1958, a South Burlington taxpayer, C. Raymond Swart, challenged the constitutionality of the tuition plan as applied to denominational high schools. In February, 1960, the trial judge ruled that the arrangement violated the Federal Constitution and therefore must be abolished. It was this ruling which the five-man Supreme Court of Vermont unanimously affirmed and which the U.S. Supreme Court has refused to review.

Justice Holden, writing for Vermont's highest court, expressed his realization that the Swart case touched on "sensitive and solemn issues." He spoke with under-

standing of the parent who "shares the expense of maintaining the public school system yet in loyalty to his child and his belief seeks religious training for his child elsewhere."

For its opinion the court seemed to rely principally on the following dictum of the 1952 *Zorach* decision of the U.S. Supreme Court:

Government may not finance religious groups nor undertake religious instruction *nor blend secular and sectarian education*. . . . (Emphasis supplied)

The Vermont tribunal extended this principle, which was originally laid down for public schools, and outlawed governmental payment of tuition to *any* school where there was a "fusion of secular and sectarian education." So much, in fact, did the court rely on the *Zorach* "no-blending" doctrine that the completely secular nature of a public school education was incidentally brought out in a new light.

AT LEAST THREE very significant conclusions can be drawn from Vermont's rejection of its own parental-right statute.

1. The arguments advanced by the parents who desire to continue the Vermont plan have been set aside as being of no consequence by the highest tribunal of a State, relying not on the Vermont constitution but on the spirit and tone of the *Everson-McCollum-Zorach* line of reasoning. It would seem to follow that if even a judiciary as independent as that of Vermont, in a State which has never permitted an educational monopoly to the public school, feels obliged by U.S. Supreme Court jurisprudence to deny all aid to private schools, other States and other courts will also feel similarly obligated.

2. The Vermont court ruled that even if payments of tuition were made directly to parents or to pupils rather than to the private school, the plan would still be unconstitutional. Any comparable tuition or even tax-credit plan to assist private schools must therefore pass muster under a new and firmly stated test, namely, that the school aided may not even "blend" the sectarian with the secular.

3. The fact that Vermont public officials declined to defend the invalidated statute in the U.S. Supreme Court indicates that the monopoly accorded during the last century to the public school in America and now extended to Vermont has not posed any serious problem for even the rugged individualists of the nation's most independent State.

Crucial decisions concerning nonpublic schools must be made by all Americans in the immediate future. Recent events in Vermont suggest that the U.S. Supreme Court is the only agency which can now confer on the nonpublic school its true place in the sun of American education. For reasons about which one can only speculate, the court declined in the Vermont case to accept the challenge at this time.

ROBERT F. DRINAN

FR. DRINAN, S.J., dean of the Boston College Law School, is a corresponding editor of AMERICA.



# American Intelligence: A Second Look

Robert Pell

THE CATASTROPHE in Cuba, coming after the monumental mismanagement of the U-2 incident, has precipitated a debate on American intelligence in general and the Central Intelligence Agency in particular. Possibly, the blows which the United States has suffered will lead to major reforms in the collection and evaluation of intelligence and in our methods of clandestine warfare.

When a debate is begun with regard to "international intelligence," the term must be defined and the subject broken down into its several parts. In a broad sense, intelligence is the information which the President and his advisers would like to have in making policy decisions, and which the military would like to have in planning strategy. It can be subdivided "laterally" and "vertically."

Laterally, there is basic descriptive intelligence—the culling of raw material so that the backdrop picture of a "target" will emerge. Next, there is current reportorial intelligence—up-to-the-minute information from contacts, agents and, yes, spies, on the changing "personality" of the "target." Then there is scientific intelligence, following recent developments in microphotography, electronics and the arts of communication.

Splitting intelligence vertically, we can distinguish strategic and political intelligence, geopolitical, geographic and economic intelligence, sociological, anthropological and even psychological intelligence. If this is not enough, we may add the counterintelligence which battles hostile intelligence operations. Finally, there is the action area of intelligence which comes under the general heading of "clandestine activity." This includes espionage, subversion, sabotage and infiltration.

Intelligence is a vitally important element in the making of foreign policy. The base of the intelligence pyramid rests on the collecting, assembling and evaluation of information. After that comes planning based on this information. The next phase is the decision of the President as to what the policy will be, after the various alternatives have been presented to him. The peak of the pyramid is action in the field carrying out the President's decision.

Until the very recent past the collection of political information was exclusively the function of the Department of State, just as the collecting of strategic information was the province of the Office of Naval In-

telligence and the Military Intelligence Division of the Army. It was usually thought enough for our diplomatic missions to report what prime ministers and a few other key individuals in foreign lands were saying and to guess what they were thinking. Reports from ambassadors, ministers and diplomatic secretaries in those halcyon days were literary exercises and there was much about "I." Dispatches were very personal indeed, and without reading the signature at the end of a message it was possible to identify it by the writer's style. Diplomats wrote for history, and in the process of revising and refining their dispatches some envoys got them to Washington long after the situation which they were aiming to describe so artistically had changed.

The result, by 1933, was a reportorial system within the State Department which was not only archaic but chaotic. Something had to be done. So the European Information Center was established, and the author of this article was named its chief. Brilliant young Army and Navy officers were assigned to the center as "couriers," including the future Admiral Roscoe Hillenkoetter who was to become the second director of the Central Intelligence Agency, and there were "information assistants" as well. The mission of the EIC was to assemble all the dispatches sent by embassies and legations from the European theatre and to take such other steps as might lead to a clear analysis in geopolitical, strategic, political and economic terms of the "target" under scrutiny. This intelligence was evaluated and a secret report was sent weekly to the European missions and the Department of State, giving our conclusions.

The European Information Center had a brief life. Almost every old-line Chief of Mission took it as a personal reflection on himself that his dispatches were put under the intelligence microscope. Protests were made in the right places. Strings were pulled. The EIC went into limbo, and each Excellency blithely pranced his own way. A large mass of material continued to pour in on the "country" desk men in the Department, but more often than not these officers did not have the time to digest the verbose and voluminous communications from the field. Mountains of dispatch material went down the drain, unevaluated, as the antiquated reportorial system rattled on.

Then came the shock of World War II. Once more something had to be done. A vague attempt was made to streamline the State Department's reportorial system, but clearly this was not enough. There were wide lacunas in the State Department's information archives.

MR. PELL, whose contributions to AMERICA have explored many problems of U.S. foreign policy, is a veteran of thirty years in the State Department.

As a consequence President Roosevelt called in his friend, Colonel—later General—William J. Donovan, and American intelligence was born.

I shall not detail the growing pains of the Office of Strategic Services. Suffice to say that they were many, and at times agonizing, before the Central Intelligence Agency emerged in 1947.

Somewhat amateurish in the beginning, the CIA has become through trial and error a highly professional organization served by devoted and competent officers but operating in a manner far removed from the reportorial intelligence system of the State Department, which still exists in a modernized form. A diplomatic mission's contacts are perforce limited and confined to sources which are primary and "white"—that is, open and aboveboard. But the bleak fact is that contemporary society has changed radically everywhere, and much of the search for information today has to be conducted in an area which is known as "black"—an area which is clandestine and hence largely closed to an official mission. This field is not for amateurs. Highly competent and experienced officers are needed to deal with the new media, and from the raw material which they assemble a sophisticated intelligence community must attempt to isolate the information which is of decisive importance, prepare the over-all national intelligence survey and the several "country" estimates, and finally find the key which can unlock the closed door of future history.

**A** PRETTY PHRASE, you comment, but how much of this material, even when evaluated, reaches the men who make policy? This is the central problem of intelligence and the most difficult to solve. Obviously, if the end product of the several intelligence branches is stored in an ivory tower, the whole process is merely fanning the air. What is essential is that the end product should be given to the policy makers and planners in such a fashion that it can and will serve in the formation of policy. The policy makers should not only know but use all the facts of life in their target area. A proper relationship between information and action is essential if national policy is to be rational and right.

Patently, the gap between the intelligence community and the policy community has to be filled, and in the last ten years all the king's horses and all the king's men of the Washington bureaucracy have been trying to bridge this gap, largely with machinery such as the United States Intelligence Board and the National Security Council. Sometimes the canyon has been crossed. More often it has not. There is still much to be done in directing the stream of evaluated intelligence to the places where decisions are made and, for example, convincing State Department officers that intelligence which comes from sources other than their own has validity.

The unpalatable fact is that the hard, cold ring of an intelligence estimate has less echo in the diplomat's ear than a report from his own man-who-is-there or his man-who-has-been-there. Moreover, the anonymous estimate, when it ultimately does reach the policy

makers, is apt to be "boiled down," often to the point where all significance has been boiled out of it. The "common denominator" tends to be a meaningless compromise, usually favoring a view which the chief policy maker is believed to hold. None the less, so much has been accomplished during the last decade in the field of intelligence gathering, evaluating and channeling, that it would be wicked to jettison what has been done. The new technique of intelligence is here to stay, let us hope, as a useful auxiliary to sound policy making, not as a substitute for it.

But what about the other face of the intelligence operation, that is, the action area which falls under the covering term "clandestine activity"? Here we find ourselves in a no man's land of controversy. There are those who insist that intelligence and clandestine activity are the right and left hands of the same body and that it would be incapacitated if one or the other were to be surgically removed. Then there are those who, like the British, contend that they are quite different arts and do not belong under the same roof.

British intelligence gathering and evaluation are in one organization that is ultimately under the Permanent Undersecretary of State at the Foreign Office, who is responsible in this matter to the sovereign alone. But Britain's "war in peace" activities are conducted by another group of organizations—18 to be exact—which the Foreign Office is always technically in a position to disown. The British are insistent that if intelligence and subversion, etc., are in the same corps, the intelligence group will shape their product in order to warrant action by their fellows on the clandestine side. It is a wise procedure, the British argue from experience, to have the Foreign Office in between. It can always stand with one eye open to the "white" and the other blind to the "black."

The American intelligence community, possibly because of a latent jealousy of the State Department, has been inclined to follow the opposite course and to insist on lumping intelligence together with clandestine, subversive and other "black" activities under one roof, notably in the CIA. The consequence has been that intelligence analysis has not always been objective. The pressure to do something has been too great. The judgment of Old Mother State has been brushed aside as obsolescent and the "action" men have acted. It would be unkind to mention, in this connection, the recent landing in the Cuban Bay of Pigs.

The American intelligence community thinks that the intelligence process, except for the finished product, should be strictly isolated from the policy makers. Too close association between the two, they believe, tends to destroy the objectivity of the intelligence experts. The formula of having policy making and intelligence experts under the same roof was tried immediately after World War II when the intelligence services of the OSS were assigned to the State Department. This experiment demonstrated that when the intelligence experts are directly subordinated to the policy makers, with the policy makers breathing down their necks, they are under pressures that are difficult to resist and

hence they make intelligence estimates that favor the policies which the "makers" wish to have accepted.

An intermediate solution has been suggested whereby the intelligence men would be isolated as a sort of third force behind their own moat and in their own donjon. There they would churn out their estimates and studies—unrelated to anything. The consequence would undoubtedly be that political and strategic policy makers would tend more than ever to go their own way, using their own devices.

**A**LTHOUGH I am the first to realize that interests in the intelligence field are so deeply vested that change can be brought about only by cataclysm, I favor the British solution of the problem. There does not seem to me to be any logical reason why an organization whose mission it is to assemble the raw material which will furnish the premises for enlightened action by our government abroad should be directly wedded to a second organization whose purpose it is to engage in clandestine activities outside our borders. It seems to me that capping the intelligence process, but not a party to its working phases, should be the State Department, and that control of the "war in peace" activities should be with the Joint Chiefs of Staff under the Secretary of Defense.

It may be objected that the State Department's presence in the National Security Council is "capping" enough, and that, in any case, the President makes the decisions. The answer would seem to be that President Kennedy, with signal wisdom, has cast doubt on the effectiveness of the committee, or staff, system. The State Department should not be one voice amid a babel of other voices. Matters of foreign policy, based on

intelligence from all sources, should be under the Secretary of State, who should be the direct channel to the President, just as the Secretary of Defense, following review by the Joint Chiefs of Staff, should be the direct channel to the President in matters of strategy, open and clandestine.

Perhaps a first step in this direction, at least on the military side, is Defense Secretary Robert S. McNamara's project, now nearing realization, of merging ONI (the Office of Naval Intelligence), G2 (Military Intelligence) and A2 (Air Force Intelligence) in a single Joint Military Intelligence Agency which can act as a "general staff" for clandestine operations. If this means that the struggle for jurisdiction within the intelligence community which plagued the Eisenhower Administration is to be ended, Secretary McNamara deserves much praise. If it means, however, that the "States' rights" of the separate agencies are to be wholly swallowed up in a single intelligence monolith, his formula is to be accepted with caution. If minority estimates—often the correct estimates—are to be eliminated by an "intelligence trust" and if surveys are to be tailored to suit the idiosyncrasies of current policy, such independent thinking as still survives in this field will be lost and the country will be more than ever exposed to miscarriages of action. What is needed is not more centralization but a wiser distribution of assignments, with the Joint Chiefs of Staff having primacy in the field of strategy, including the strategy of clandestine warfare, and with the Department of State served by intelligence so that the Secretary of State—and the Secretary of State alone—can recommend to the President the political courses which most closely correspond to the national interests of the United States.

## The Left Side of Paradise

*William F. Gavin*

**A**S EXECUTIVE CHAIRMAN of the Take Umbrage Committee of Young Americans' Hysterical Organization of Stevensonites (YAHOOOS), I would like to take umbrage at the obviously slanted article, "Give Me That Old College Tory" (AM. 4/8). John Strack is undoubtedly a tool of the Interests and I have no doubt that the AMA, NAM and DAR were pleased no end by the space devoted to the neo-neo-Fascists and anti-freedom-of-riot groups which are infesting our otherwise dedicated outposts of the New Frontier.

I have long suspected that Fordham College was harboring people who enjoy wearing "carefully tailored and severely styled brown suits." Mr. Strack's enthusi-

asm for such anti-working-class mufti is his own business, but I'll bet my autographed picture of Arthur Miller that my own shredded T-shirt and humble khakis (suitable for sit-ins, cook-outs and, depending on the weather, small riots) are as worthy in the eyes of the emerging nations as his brown (I'll bet his shirts are the same color!) uniforms. Once the youth of America takes to wearing suits, can fascism be far behind?

Mr. Strack seems to laugh off the fact that conservatism (so called) is sweeping the college campus. We of the YAHOOOS do not take such a bright view of reactionary movements. Only last week we held a meeting, followed by a rally, to decide what course of action should be taken against the conformists in our midst. After passing our usual resolution denouncing Trujillo, States' Rights, William F. Buckley, brown suits, IBM,

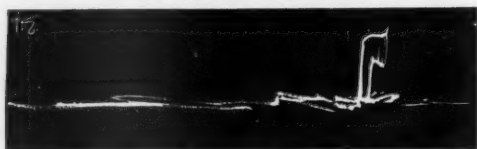
MR. GAVIN, a senior at Jersey City State College, offers a personal reaction to John R. Strack's "College Tory."

America • MAY 27, 1961



bloodless security, Trujillo, Franco, the American Legion, Catholic War Veterans, Trujillo, and, finally, Trujillo, we decided that no positive action was needed at this time. But now the picture has changed. If AMERICA is seen to be a tool of the Fat Cats, we and our brother organization, Socialists Against Private Spending (SAPS) must act; you can readily see that Mr. Strack and his tailfin-loving friends are in for it.

I have chosen to reply to Mr. Strack's fawning interview with the president of the Campus Watchbird and Safeguard Society, by publishing my own interview with Alger T. Wunwurd, a junior majoring in Non-Conformity and a founder of YAHOOOS. Mr. Wunwurd was gracious enough to devote a few minutes out



of his busy schedule (he pickets the pickets who are picketing the Russian Embassy on weekends, and devotes all of his spare time to writing letters of protest to the *New York Times*. Recently he broke his own record by writing a letter of protest against his own letter of protest, protesting the lack of protest on our campus!) to state his considered views on the state of campus liberalism today. Taller than most and rather thin (he recently went on a hunger strike protesting the lack of hunger strikes on our campus), Mr. Wunwurd gave his answers while walking a picket line protesting the—oh, the hell with it.

**Q.** Mr. Wunwurd, what is collegiate liberalism?

**A.** Liberalism is many things. It is being for, instead of against, things.

**Q.** For? For what?

**A.** It doesn't matter, so long as you're for something. Take me, for instance, I'm for Stanley Kramer movies, the World Federation, Freedom to Riot, Murray Kempton, Dorothy Day, Linus Pauling, Social Security, Job Security, Old-Age Security, Folk-Singing, Mort Sahl and SANE.

**Q.** But doesn't your insistence on security leave you open to the same charge offered against campus conservatism? Do you not also prefer "the almost bloodless security of a perfectly controlled environment?" It would seem that your desire for more security would make you more of a conformist than your adversaries.

**A.** This isn't true. I'm surprised you do not realize the difference between the conformist pattern of the young conservative and the dissenting voice of young Liberals. Only a few days ago, I said to a

history professor: "I'm against McCarthyism, provincialism, clericalism and sin, in that order." "We need more men like you," he said. You can see that I'm not afraid to speak out against what I feel is wrong in the world.

**Q.** Yes, but isn't it true that most history professors claim to be against the same things and that your dissent is, in reality, merely a playback of what they give to you?

**A.** Not at all! This professor, for instance, was against McCarthyism, clericalism, provincialism and sin, in that order. You can see the difference. Plenty of room for honest disagreement between faculty and students.

**Q.** Yes. Tell me, Mr. Wunwurd, what do young Liberals feel are the greatest problems facing America today?

**A.** Conformity, for one thing. We all agree that conformity is bad.

**Q.** Conformity? What kind of conformity?

**A.** Never mind, what kind of conformity . . . just conformity. We go in big for "adventures of ideas."

**Q.** What does that mean?

**A.** Oh, you know . . . adventures . . . and ideas. We're all for freedom of thought, freedom of riot, that sort of thing. Adventure. . . Ideas. . .

**Q.** You mentioned "freedom of riot." Just what do you mean by this?

**A.** We feel it's every American's birthright to riot for what he believes in. Rioting is the backbone of our nation. Where would we be without the freedom to riot, guaranteed to us by our forefathers? We believe it is the right of every freedom-loving person to disrupt the United Nations and attack guards with chains and razors, although we do wish they would wait until Adlai is finished speaking. After all, isn't the United Nations for all people? There are some in this country who would deprive students of this fundamental right. A good riot is proof of nonconformity and that's what we're for. It's "adventures of ideas" in action. The reactionary press and the Big Boys in Washington have used smear tactics against those patriots who rioted against the HUAC in San Francisco. Is this the way to impress the emerging nations?

**Q.** Mr. Wunwurd, it has been suggested that collegiate liberalism is an "unnatural thing," and that young Liberals, who demand more Federal aid for everything, are in reality trying "to escape the risks involved in a normal life." Is this true?

A. Quite untrue. If properly applied, Federal aid to education can increase the risks involved in a normal life. Think of the healthy risks the parents of children attending private-parochial schools will have to take if aid is given only to public schools. On the other hand, if we do breach that historic wall separating Church and State, imagine the ingenious methods which will have to be devised by those who agree with the *New Republic's* claim that the state should "draw people to its system of schools and away from centrifugal systems." You can readily see that Federal aid can involve enough risks for any 100-per-cent, anti-centrifugal American.

Q. *It has been rumored that contemporary collegiate liberalism has become dogmatic and is, in effect, illiberal. Is this true?*

A. I'm glad you asked me that. There seems to be a general misunderstanding of the views of YAHOOOS, despite our efforts at free exchange of ideas. I suspect this misunderstanding is the deliberate and malicious work of the reactionary press and Madison Avenue. Let me clear up a few of the most confused ideas.

First, it is *not* true that we believe that social salvation is impossible outside the editorial page of the *New York Post*. We embrace all roads to understanding and progress. Only last week we sent out a task force to deliver copies of the *Nation* to underdeveloped areas that are infested with the blight of conservatism. Many YAHOOOS swear by James Reston and Walter Lippmann, despite the fact that the writings of these gentlemen are found in what might be called areas of reactionary fallout. Of course, it is true that we believe that all those who seek the one true road will read the *New York Post*.

Another distortion and, I feel, a truly shocking example of the power of the McCarthyites, is the vicious myth that YAHOOOS apply a double standard in the realm of political morality. William F. Buckley, that unregenerate tool of the Interests and the Pentagon, in his *Up From Liberalism*, devoted an entire chapter to the Paul Hughes case. Buckley pretended to believe that the hiring of a con man by Joseph L. Rauh of the ADA to spy on Senator McCarthy was an example of gross hypocrisy, since Rauh had previously denounced the hiring of confidential informants in no uncertain terms. You can see for yourself that Buckley misses the point. Proof of this is the fact that I have never heard any YAHOOOS or a single progressive professor question the motives of Joseph Rauh in this case, while it is a matter of record that McCarthyism is denounced regularly by students and faculty. If this so-called double standard was applied by YAHOOOS, why wasn't the Hughes case discussed in Richard Rovere's scholarly, unbiased account of the McCarthy days, *Senator Joe McCarthy*? You

can see that logically speaking, the YAHOOOS position—a position distorted and twisted by perverse and medieval minds—is the only logical one. Do I make myself clear?

Q. *Quite. What do YAHOOOS plan to do on campus this year?*

A. We are planning many things, despite the fact that "planning" is a dirty word in certain circles. We plan to have a music festival in which we hope Pete Seeger will sing and play, to be followed by a march on the United Nations building, where we will protest the fact that Pete Seeger is being denied the martyr's right to be in jail, where he was ordered when he was previously denied the right to refuse to deny that he had ever had been a Communist, a denial of which would have been ample proof that the right to deny is being forcibly denied patriotic citizens of this country.

Q. *Mr. Wunwurd, may I be the first to congratulate you on your old-fashioned spirit of protest?*

A. Thank you. Coming from one of the biggest YAHOOOS and SAPS on campus, that is a compliment!

AS MR. WUNWURD strode off into the night, I was jostled by an oaf carrying a placard. This placard read "Hungary . . . Tibet . . . Poland . . . China. . ."

I'm still wondering exactly what that sign was supposed to mean. After all, what is there to protest about in these countries? I cannot remember ever seeing YAHOOOS carrying a sign like that.

## PURE DESERT

*The more one runs in the spiritual life the less tired one gets.—PADRE PIO*

This is pure Gobi desert, you declare.  
I see, past sandstorms (of exaggeration)  
And rage of flesh at ghostly motivation,  
Pink health invade your prayer.

Pure desert, you complain, though now you walk  
Who once had shuffled through the arid miles.  
Sighting a day of flight, I shelve my smiles  
And share your pilgrim talk.

All true asceticism as a desert lies,  
Hot wind, hot sand, no water and no way.  
The ego agonizes through each day.  
Freedom is when it dies.

I coax you onward: soon first breeze of bliss,  
Soon sun that scorches cooled to sun that warms.  
Your youth will dance when shady lanes lock arms  
With each green oasis.

JESSICA POWERS

\$5

To be published May 2  
viii & 224 pages

A cooperative appraisal

# THE INTENT OF TOYNBEE'S HISTORY

Edited by  
Edward T. Gargan

Preface by  
Arnold J. Toynbee

William H. McNeill  
Friedrich Engel-Janosi  
David M. Robinson  
G. E. von Grunebaum  
Hans Kohn  
Matthew A. Fitzsimons  
Edward Rochie Hardy  
Eric Voegelin  
Oscar Halecki

"... The nine appraisals in  
the present book are some  
of the most valuable and  
constructive of all the  
critiques that I  
have received;..."  
Toynbee

LOYOLA  
UNIVERSITY  
PRESS

CHICAGO 13

## BOOKS

### Denigrations of Our Foreign-Aid Program

#### A NATION OF SHEEP

By William J. Lederer. Norton. 194p. \$3.75

#### FOREIGN AID: Our Tragic Experiment

By Thomas S. Loeber. Norton. 139p. \$3.50

These two books join the steady parade of critical exposés of our foreign-aid programs, more particularly of the International Co-operation Administration. Like those which have gone before and others which will doubtless follow, they dwell heavily upon scandals. They highlight the consistent failure of such authors—they cannot see the forest for the trees.

Loeber's limited perspective probably results from his exposure to ICA as a relatively low-ranking employee overseas. With Lederer it appears to be a habit. He first turned this style on the U. S. Navy after his separation from the service. His current book continues the attack which he started with Eugene Burdick in *The Ugly American*.

*The Ugly American* was a novel. *A Nation of Sheep* purports to present facts. It begins with an indictment of American programs in Laos, Thailand, Formosa and Korea. For good measure it also demolishes our foreign-student program, which others have felt has been our most successful undertaking in foreign relations. In describing our activities in each of the four countries, Lederer dwells exclusively on the naïveté and dishonesty of ICA personnel, and on the corruption of the ruling cliques with which ICA deals.

It would be impossible and unnecessary to analyze each scandalous story the author presents. He offers without documentation or detail a succession of episodes about which he seems to know the entire "inside" story, including the motivation of all the principals. The present reviewer is aware of the facts in a few of these cases and can vouch for their gross distortion. This makes it difficult for him to believe in the truth of Mr. Lederer's other tales.

Furthermore, the author consistently fails to provide even a minimum discussion of any of the key characteristics of a country or its leadership which more mature observers would consider salient to an understanding of events.

The burden of Mr. Lederer's message is that as a nation we are but sheep

following along with a disastrous policy. Citizens must inform themselves before it is too late. The manner in which they should inform themselves is made clear by a list of twelve questions which he urges clubwomen to ask of their Congressmen. Of these, four are concerned with what the Communists are doing in a given country, and the remaining eight with our own activities in each country. None of them is directed toward what the natives of the country are doing!

Loeber's book is more responsible. His scandals are better documented and, although the reviewer does not have personal knowledge about them, they have more of the ring of truth. He also offers some fairly penetrating observations. He notes that forms of democracy other than our own can also create a government responsive to the will of the people. He urges that programs for introducing change be planned with reference to the capability of the country for accepting change; his assertion that this obvious principle is frequently overlooked is unfortunately very true.

Despite Mr. Loeber's more mature and responsible approach, I can not find in his book a basis for adequate understanding of what has gone wrong, or the guidelines for creating a coherent and effective new strategy.

Neither Lederer nor Loeber seems able to place the foreign-aid program in its proper historical or political perspective. A crucial historical fact is that foreign aid was launched under the Truman Administration as a crash program. Like all crash programs its ranks were necessarily filled with people who were immediately available. This requirement inevitably precluded the recruitment of consistently high-caliber personnel. Far too many of these "old hands" are still in ICA, working their way up in seniority under the rigid protection of the job security developed over the years by Congress. Those persons in ICA who urgently desire to clean house find their hands tied. The marginal competence of many high-level ICA employees is a fact, but it is more an artifact of our federal bureaucratic process than a consequence of blindness or stupidity in the top echelons of ICA.

The  
aware  
progr  
integra  
though  
that th  
separat  
State,  
aid co  
directio  
foreign

For  
policy  
venting  
acquiri  
authors  
tasteful  
oppose  
timid in  
icy lest  
These c  
fied, bu  
all fore  
and cou

Presi  
lined in  
reverses  
now tal  
to color  
er four  
are now  
internal  
within t

A new  
aid prog  
present  
time wi  
only to  
support  
history  
the Uni

Moderr

THE JO  
By Gerar

In King  
a proble  
have be  
which is  
and enig  
time of t  
whether  
normativ  
which m  
place wi  
or wheth  
chanical  
manipula  
by sheer  
his answ  
whelmed  
which he  
"Reason

Americ



The authors seem extraordinarily unaware of the fact that our foreign-aid programs are dependent upon, and an integral part of, our foreign policy. Although Mr. Loeber naively suggests that the problem would be relieved by separating ICA from the Department of State, it is inconceivable that foreign aid could move autonomously in one direction while the remainder of our foreign policy went in another.

For a number of years our over-all policy has been preoccupied with preventing the Communist powers from acquiring any more real estate. Both authors accuse ICA of supporting distasteful regimes solely because they are opposed to communism, and of being timid in criticism and in enforcing policy lest the local rulers be offended. These criticisms are in many cases justified, but they are criticisms of our over-all foreign policy, which ICA did not and could not create itself.

President Kennedy has already outlined in word and act a policy which reverses this trend. This country has now taken a firm position in opposition to colonialism and dictatorship wherever found. Furthermore, aid programs are now increasingly contingent upon internal social and political reforms within the host country.

A new day is dawning in our foreign-aid programs. How unfortunate that the present Administration is faced at this time with two more books which serve only to undermine public faith in and support of the noblest conception in the history of the international relations of the United States.

THOMAS GLADWIN

### Modern Lear

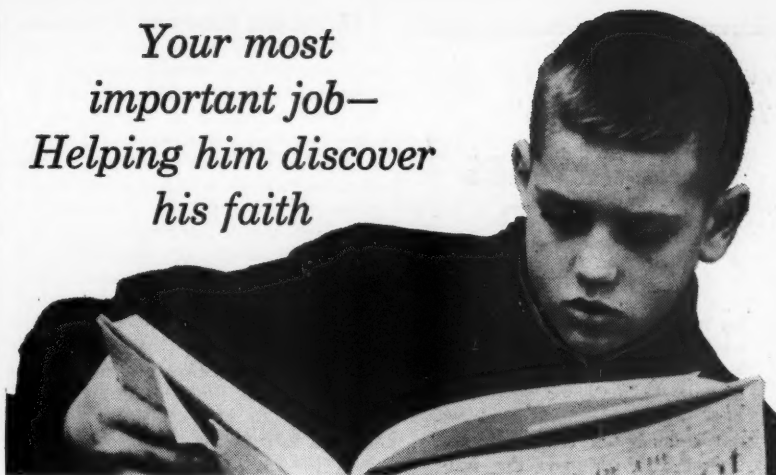
#### THE JOURNEY HOMEWARD

By Gerard Hanley. World. 345p. \$4.50

In *King Lear*, Shakespeare anatomized a problem which artists and thinkers have been exploring ever since, and which is probably even more pertinent and enigmatic today than it was in the time of the Renaissance. The problem is whether nature, the cosmos, is a living, normative process of hierarchic order to which man must make a total response of faith and love in order to find his place within its transcendent harmony, or whether it is a dead, blind and mechanical flux which man must search, manipulate and control for finite ends by sheer calculating reason. Lear found his answer, alone on a heath, overwhelmed by the violent forces of nature which he had defied, and he screamed: "Reason is not enough!"

America • MAY 27, 1961

*Your most  
important job—  
Helping him discover  
his faith*



*Now—a brand new guide for youth  
to their Catholic faith*

A priest-educator talks to boys and girls about their Catholic faith informally and inspiringly; shows how to serve God each day and throughout the Church year. Complete instructions for altar servers, with services and responses in Latin and English. A valuable guide for parents and everyone concerned with religious guidance. *Illustrated. Imprimatur.*

## Joy To My Youth

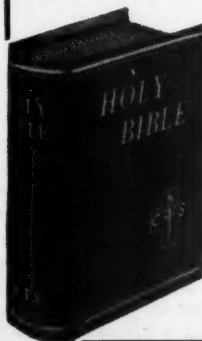
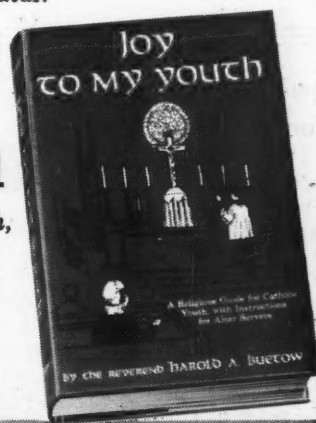
*A Religious Guide for Catholic Youth,  
with Instructions for Altar Servers*

**by Rev. Harold A. Buetow**

\$3.50 at all bookstores

**E. P. DUTTON & COMPANY**

300 Park Ave. South, New York 10



### At last—THE DOLLAR BIBLE "This is the Bible for the people" (PIUS XII)

The complete Donay Bible, beautifully bound and printed, can be yours for only \$1 including postage to U.S.

Just clip this coupon and mail it with a \$1 bill for each copy to: CATHOLIC TRUTH SOCIETY  
39 ECCLESTON SQUARE, LONDON, S.W.1. ENGLAND

Please send .....copies of the C.T.S. Bible to:

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

AB/61

a work of  
"fascinating erudition"

## IMAGES AND SYMBOLS

by Mircea Eliade. One of the world's foremost experts on the history of religions, the author of *Patterns in Comparative Religion*, Professor Eliade explores the structure of religious symbolism and considers the profound psychological, spiritual and literary significance of images, symbols and myths for modern man. "Its fascinating erudition and sometimes startling insight should prove suggestive to students of literature and the arts, as indeed to all readers who are interested in the profounder patterns of culture."  
HARRY LEVIN, Harvard University.  
\$3.50

and a vade mecum  
for our time—

## CHRISTIANS IN THE WORLD

by Jacques Leclercq. In an era accurately described as post-Christian, the Catholic layman often finds himself, in a sense, an "alienated man." Canon Leclercq's eminently sound—and uncomfortably forthright—volume sets things in proper perspective. This trenchant discussion of the layman's vocation in the Age of the Laity provides a vital, stimulating new look at a subject too often ignored and too little understood.  
\$3.50

at your bookstore

SHEED & WARD New York 3

*The Journey Homeward* is a contemporary treatment of the *Lear* myth, and in its insight, power and complexity it compares favorably with its prototype. The real protagonist of the tragedy of *Lear* is nature; in this book it is the mythical kingdom of Jashimpur, a land adjacent to India which was free in the power of the spirit for thousands of years until the British Empire made it a colony. The process of colonization corrupted the spirit of Jashimpur. Now that it is free again as an independent state, it has neither the vital energy of its own spirit nor the calculating efficiency of its former colonial rulers. It is a tortured land, thrashing in agony and attempting to bring forth a new life purified in suffering.

As Jashimpur writhes in its agony, various characters bustle around making well-meaning but ridiculous gestures of help. They are a colorful lot and they symbolize every possible type of political expediter at large in the world today. There is the liberal Maharajah, educated in England, who wishes to administer British socialism; the rebel peasant, drunk with the power of revolt; the pseudoscientific intellectual; the comic-opera general; the fastidious Brahmin; and the chauvinistic missionary. Each character comes to realize the futility and selfishness of his own scheme, and, as one of them puts it:

I've got to believe. I've got to believe. . . . Otherwise I'll peel all the skins off my philosophical onion one by one and find nothing inside. Nothing.

As in *Lear*, each one realizes that reason, without faith and love, is not enough.

In England, this novel has been selected as "The Book Society Choice," and it is safe to predict that in America the movie rights will be sold shortly after publication. The book is superbly written, hilariously funny and, at the same time, penetrating, profound and reverent in its analysis of an urgent contemporary problem.

T. MARTIN CURRAN

### SECOND THOUGHTS

By François Mauriac. Transl. by Adrienne Foulke. World. 191p. \$3.75

François Mauriac, member of the French Academy and Nobel Prize winner of 1952, reveals in these pages some additional aspects of his talent for penetrating studies of man, society and religion. Unhampered by the limits of a novel, his random thoughts take on the magic of his intimate knowledge of men and things to bring a new light to his

Keep up with your Faith . . . with  
these latest volumes of

## The Twentieth Century Encyclopedia of Catholicism



Henri Daniel-Rops, Editor-in-Chief  
JUST RELEASED

May Titles

### DO DOGMAS CHANGE?

by Henri Rondet, S.J.

Are doctrines subject to change? Must they—of their essence—remain stable in a world of conflicting ideologies? Here is a history of doctrine—and an insight into the progress in revelation.  
\$3.50

### FAITH, HOPE AND CHARITY

by Henry Bars

An inspiring and revealing work on the Church's three great theological virtues: what they are, how to achieve them, their interdependency—their relation to God's grace and the eternal life.  
\$3.50

Send for free brochure with details of money-saving subscription plan.



### HAWTHORN BOOKS

70 Fifth Avenue, New York 11, N.Y.



### St. Paul Editions

By Daughters of St. Paul  
50 St. Paul's Avenue  
Boston 30, Massachusetts

Daughters of St. Paul—a papal religious congregation for the apostolate of the press, motion pictures, radio and television.

### BIBLE STORIES FOR LITTLE TOTS

By Daughters of St. Paul  
Colorfully illustrated, simplified Bible stories for children between the ages of four and eight. Cloth \$2.50 168 pages

### A FLOWER OF FATIMA

By Reverend Galamba De Oliveira  
Story of Jacinta, one of the famous children in Portugal.

Cloth \$2.00 Paperback \$1.00 179 pages

### ALWAYS WITH JESUS

By Daughters of St. Paul  
Full-color picture book, ideal for first Holy Communion and Confirmation gift, teaching the child how to spend the day with Jesus with little resolutions for virtue building. Cloth \$3.00 Paperback \$2.00 96 pages

### THE LITTLE QUEEN OF LISIEUX

By Mary Elizabeth Martin  
Unique biography of St. Theresa, the Little Flower, written especially for little girls. Cloth \$1.50 112 pages

ASK FOR BOOK CATALOG.

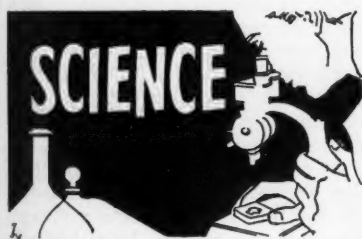
contributions to 20th-century prose.

His essays on writing today and on writers range from "A Critique of Criticism" to thoughts on Gide, Mme. de Noailles, Barrès, Duhamel, Renan, Proust, D. H. Lawrence, Giraudoux, Racine and Shakespeare. It is somewhat disconcerting to find included in the volume an imaginary interview with Greta Garbo that does nothing more than date both Mauriac and his book. Fortunately, however, the author redeems this lapse by closing his volume with a delightful essay on Malagar, his home near Bordeaux.

Mauriac has retained a youthful trait which is rather ingratiating. He reads his critics and is sometimes pained by their poisoned arrows. He is like most great French men of letters (and some not so great) who, wishing to be loved, shun solitude. If Mauriac had taken to heart the words of his famous master Pascal and kept himself shut within the four walls of his Malagar, he would never have ventured into the political arena, thereby incurring the animosity of certain critics.

At any rate, Mauriac is not only a great writer, a prober of the Catholic conscience, but also a real man with not a few of the failings that attend that state. He cannot look upon himself and declare that he is happy when in the solitude of Malagar. He needs to meet and exchange ideas with his fellow men, imperfect as they—and he—may be. If for no other reason, his "second thoughts" will entertain and enlighten many readers.

PIERRE COURTINES



## Life in Meteorites?

Last February, during a television interview, I remarked that science does not possess a shred of concrete evidence to support the popular view that life, even rational life, is a common property of the cosmos.

Has my factual statement already become outdated, thanks to the rapid advances of research? Recent news stories have featured the possibility that laboratory tests have already uncovered

# JESUIT COLLEGES and UNIVERSITIES

**ALABAMA** Departments  
Spring Hill College (Mobile) LAS-C-Ed-N-Sc-Sy-AROTC

**CALIFORNIA**  
Loyola University (Los Angeles) LAS-AE-C-E-Ed-G-IR-L-AFROTC  
University of San Francisco LAS-Sc-C-Ed-G-N-L-Sy-AROTC  
University of Santa Clara LAS-AE-C-E-Ed-G-L-Sc-Sy-AROTC

**COLORADO**  
Regis College (Denver) LAS-Sy

**CONNECTICUT**  
Fairfield University LAS-C-Ed-G

**ILLINOIS**  
Loyola University (Chicago) LAS-AE-C-D-Ed-G-HS-IR-L-M-N-S-Sc-Sy-Sp-AROTC

**LOUISIANA**  
Loyola University (New Orleans) LAS-AE-C-D-DH-Ed-G-J-L-MT-Mu-P-Sc-Sy-T-AROTC

**MARYLAND**  
Loyola College (Baltimore) LAS-G-AROTC

**MASSACHUSETTS**  
Boston College (Chestnut Hill) LAS-C-Ed-G-L-N-S-Sc-Sy-AROTC  
Holy Cross College (Worcester) LAS-G-NROTC-AFROTC

**MICHIGAN**  
University of Detroit LAS-A-C-D-E-G-IR-J-L-RT-Sc-Sp-T-AROTC-AFROTC

**MISSOURI**  
Rockhurst College (Kansas City) LAS-AE-C-IR-Sc  
St. Louis University LAS-AE-C-D-E-Ed-G-L-M-N-PT-S-Sc-Sp-Sy-T-AFROTC

**NEBRASKA**  
The Creighton University (Omaha) LAS-AE-C-D-Ed-G-IR-J-L-M-N-P-S-Sc-Sp-AROTC

**NEW JERSEY**  
St. Peter's College (Jersey City) LAS-AE-C-AROTC

**NEW YORK**  
Canisius College (Buffalo) LAS-C-Ed-G-Sc-Sy-AROTC  
Fordham University (New York) LAS-AE-C-Ed-G-J-L-P-S-Sy-Sp-AROTC-AFROTC  
Le Moyne College (Syracuse) LAS-C-IR

**OHIO**  
John Carroll University (Cleveland) LAS-C-G-Sy-AROTC  
Xavier University (Cincinnati) LAS-AE-C-G-Sy-AROTC

**PENNSYLVANIA**  
St. Joseph's College (Philadelphia) LAS-AE-G-IR-Ed-Sc-AFROTC  
University of Scranton LAS-Ed-G-AROTC

**WASHINGTON**  
Gonzaga University (Spokane) LAS-C-E-Ed-G-J-L-Mu-N-Sy-AROTC  
Seattle University LAS-C-Ed-E-G-J-N-SF-AROTC

**WASHINGTON, D. C.**  
Georgetown University LAS-C-D-FS-G-ILL-L-M-N-Sy-AROTC-AFROTC

**WEST VIRGINIA**  
Wheeling College LAS

**WISCONSIN**  
Marquette University (Milwaukee) LAS-AE-C-D-DH-E-Ed-G-J-L-MT-N-PT-Sy-Sp-AROTC-NROTC

## KEY TO ABBREVIATIONS

LAS Arts and Sciences	G Graduate School	M Medicine	SF Sister Formation
AE Adult Education	HS Home Study	Mu Music	Sp Speech
A Architecture	ILL Institute of	N Nursing	Sy Seismology Station
C Commerce	L Languages and	P Pharmacy	T Theatre
D Dentistry	L Linguistics	PT Physical Therapy	AROTC Army
DH Dental Hygiene	IR Industrial Relations	RT Radio-TV	NROTC Navy
Ed Education	J Journalism	S Social Work	AFROTC Air Force
E Engineering	L Law	SC Science	
FS Foreign Service	MT Medical Technology		



## Canisius College

The crux of higher education being progress, Canisius College of Buffalo, New York, continues to move ahead, strengthening its position as the leading liberal arts college in Upstate New York.

The college, founded in 1870 and listing an enrollment topping 2,000 men, has completed two new buildings in the past two years, initiated a comprehensive honors program, led in educational television courses, and has become one of the Niagara Frontier's most advanced cultural centers.

Education based on the humanities is no empty phrase at Canisius. Each graduate is thoroughly grounded in liberal arts and receives superior training in a special field.

Canisius, Buffalo's first and only liberal arts college for men, concentrates on transforming ideal into reality, idea into action and young men into young Christian gentlemen.

For information on the college and its programs write:

DIRECTOR OF ADMISSIONS  
Canisius College  
Buffalo 8, New York

E-35



# Schools and Colleges

## Indiana

Graduate School of  
**SACRED THEOLOGY**  
for Sisters and Laywomen  
Distinguished Faculty of  
Religious and Lay Professors  
**SAINT MARY'S COLLEGE**  
Box A, Notre Dame, Indiana

## Louisiana

### URSULINE ACADEMY

Founded 1727. Oldest resident and day school for girls in the present limits of the United States. Grades 1 through 12. Fully accredited. College preparatory. Music, Art. Various Clubs such as Glee, Dramatics, Sports, Debating, help develop leadership, poise and responsibility. Conducted by the Ursuline Nuns, 2635 State Street, New Orleans 18, Louisiana.

## Maine

### ST. FRANCIS COLLEGE

Conducted by the Franciscan Fathers

A small 4-year liberal arts college for men. B.A. degree. Majors in six fields. Glee Club, dramatics, discussion clubs. Athletics: baseball, basketball, soccer, tennis. Spacious campus on Maine coast. Less than two hours from Boston. Tuition, fees, board and room: \$1365. Write for catalog.

Dir. of Adm., 595 Pool St., Biddeford, Me.

## Michigan

### MARYGROVE COLLEGE

Liberal  
and  
Professional  
Education  
for Women

B.A., B.S. and B.M. degrees

Fully Accredited

Address: The Registrar, Box A  
Detroit 21, Michigan

## New Jersey

### Caldwell College

FOR WOMEN  
Caldwell, New Jersey  
FULLY ACCREDITED

Conducted by the Sisters of St. Dominic

A.B. and B.S. Degrees

Teacher and Secretarial Training

## Pennsylvania

### MARYWOOD COLLEGE

Accredited Catholic college for women. B.A., B.S., B.M. degrees. Major studies in art, bus., psych., dietetics, drama, guidance counseling, lib. arts, librarianship, liturg. music, med. tech., music (N.A.S.M. accr.), sciences, special ed., speech, teaching (elem. & sec.), vocational home ec.  
Master's degrees in education, psychology, librarianship. Conducted by Sisters, Servants of the Immaculate Heart of Mary. Catalog. Give date of H. S. graduation.

REGISTRAR

MARYWOOD COLLEGE  
BOX A, SCRANTON, PA.

## College of Saint Teresa

Winona, Minnesota

A Catholic Liberal Arts College for Women

Conducted by

SISTERS OF SAINT FRANCIS

CONGREGATION OF OUR LADY OF LOURDES

ROCHESTER, MINNESOTA

Early Registration is Advisable

For full information address: Director of Admissions

evidence of life in stony meteorites, those fragments of the beyond which, with great rarity, fall flaming from the sky.

This exciting story really began at the end of 1959, when Dr. Melvin Calvin of the University of California reported that in analyzing stone meteorites from museum collections, he had found primitive molecules which resembled the basic constituents of the genetic material of living cells. The discovery of these "prebiotic" forms was greeted as perhaps the first concrete suggestion that conditions may exist outside the earth which are favorable to the development of living matter.

The leap from suggestion to probable indirect evidence came on March 16 of this year; it was made by three New York research men in a report to the New York Academy of Sciences.

This team took chunks of a large meteorite which fell in France just 97 years ago, and submitted them to the most modern types of chemical and physical analysis. They concluded that the meteorite contained some waxy carbon compounds (paraffinic hydrocarbons not unlike butter) that are closely akin to organic substances which, on earth, are found only in the vital processes of plants and animals. "We believe," said one of these men, "that wherever this meteorite originated, something lived." The three scientists offered their discovery as "the first physical evidence for the existence of forms of life outside our planet."

Much of the scientific world met these claims with skepticism. How can we be sure that fairly complex organic molecules cannot be the result of inorganic processes? How can we be sure that meteoritic fragments which have first been in the soil and then have lain on museum shelves for a century have not been contaminated by terrestrial organic materials?

As *Life* told it on May 5, the three New York scientists retired to their lab, checked their work and examined more bits of their meteorite. They not only found no defect in their methods, but actually came up with more waxy substances. "We calculate now," one of the team said, "that the odds against these compounds being made at random by nonliving processes are in the magnitude of a billion to one."

The third and most dramatic part of our tale came on April 6, when the New York *Times* carried an account entitled "Scientists Study Meteorite 'Bugs'." This development involved direct evidence of actual living material in meteorites. Back in 1950 a dense (nonporous)

**READ THIS  
MAGAZINE  
FOR THE  
NEXT 33  
WEEKS  
FOR ONLY  
\$3.00**



This modern magazine contains regular instruction on the teachings of the Church, a Catholic viewpoint of the news found in the daily newspapers and easy-to-read articles on difficult problems like:

**Why Catholics Leave The Church •  
The Problem of Mixed Marriage •  
Credit Buying and Family Finances •  
Unwed Mothers • Catholics in Israel**

This weekly magazine has: complete coverage of Catholic books, weekly comments on TV and motion pictures, excellent fiction, reports of national Catholic gatherings, timely interviews with people who make the news. Edited to make it your most valuable subscription.

- ☐ Enter my subscription for 33 weeks @ \$3  
☐ Send me a FREE sample copy



## New Spring Titles



### Religion as an Occupation:

A study in the Sociology of Professions  
By Joseph H. Fichter, S.J.

Fr. Fichter equates the church, as far as possible, with other employers and points out a different kind of knowledge and a different perspective by which to evaluate the church functionary's profession in relation to others. 280 pp. \$6.50

### The Midwest: Myth or Reality

Edited by Rev. Thomas T. McAvoy C.S.C.

A new and revealing appraisal of significant aspects of the new Midwest's image and realities. Provides the reader with new insight into Midwestern culture, mores and politics. 140 pp. \$3.50

**UNIVERSITY OF  
NOTRE DAME  
PRESS  
Notre Dame · Indiana**

stone tumbled from the skies at Murray, Ky. Recently, two scientists in the Washington, D.C., area first sterilized this rock, then pulverized small bits of it in a germ-free cabinet. Next they put the resulting dust in a nutrient culture medium and waited to see what happened.

After some months of incubation, the fluid in their vials turned cloudy. Examination of droplets under a microscope showed the presence of many exceedingly tiny particles that looked like twisted sausages and wiggled like living bacteria.

With due caution, the Washington scientists did not claim that their minuscule sausages were necessarily alive or extraterrestrial in origin. Lifelike movement of particles in a liquid could conceivably be due to molecular buffeting (the Brownian movement of physics). The particles, if truly living, could conceivably be due to organic contamination that took place when the meteorite struck the earth. Here we must note, however, that the two scientists found the bacterial forms unlike any they had ever observed before.

There the matter rests. Much more investigation of the earth's available store of "carbonaceous chondrites" will be in order before the world concedes that meteoritic fragments contain either living substances or genuine evidence of previous association with living forms in the depths of space. For, in the opinion of astronomers at least, meteorites are a most unlikely place in which to find indications of life, no matter how common life may be in the universe.

It is true that nobody knows what meteorites are or where they come from. The usual theory is that practically all of them are remnants of a planet which once circled the sun between Mars and Jupiter, and then suffered a catastrophic explosion some two billion years ago. But to say that the meteorites of 1864 and 1950 were once part of the life-bearing crust of such a body has enormous implications and poses disturbing problems for the cosmogonist.

I have room to mention only a few implications and problems.

The first implication would be that the now vanished planet was large enough to have oceans and an atmosphere, old enough to have developed life before it appeared on earth. Neither of these implications fits in well with current theories of the history of the solar system.

As for the problems, let me pose two. The life-bearing crust of any planet is a very tiny percentage of its bulk. What statistical probability is there that at

## a new book by **Romano Guardini**

### THE LIFE OF FAITH

*Translated by John Chapin*

With his unique gift for understanding the difficulties and problems of the Christian in the twentieth century, Romano Guardini investigates the origins and development of faith in the soul. He then discusses the Church's part in fostering and preserving this faith in each of its members.

\$2.95

A selection of the Thomas More Book Club.

*Wherever good  
books are sold*

### THE NEWMAN PRESS

Westminster, Maryland

A powerful new novel by the  
author of *The Intruder*,  
*Hold a Bright Mirror*

## THE REFUGEE

By Helen Fowler

The story of a young priest's struggle for the soul of a man who has tragically lost those he loved.

"Eminently worth reading both as a captivating narrative told with exquisite literary skill, and as the meaningful discussion of a social and moral problem that intimately concerns our generation, not only as Catholics but as human beings." — *Best Sellers*

A Selection of the Catholic  
Literary Foundation

\$4.50

*Macmillan*





## the secret of Chartreuse

The only thing known about Chartreuse is that *you'll like it!* The secret recipe of this liqueur has been closely guarded since 1605 by the Monks in a secluded French monastery. Chartreuse is superb served straight or over ice—does delicious things to ice cream or fruit.

## CHARTREUSE

Yellow 86 Proof • Green 110 Proof

For an illustrated booklet on the story of Chartreuse, write: Schieffelin & Co., 30 Cooper Sq., N.Y., Dept. Q

The famous shop  
for Catholic Books

## THE NEWMAN BOOKSHOP

Catholic books, Prayer books and Bibles—all languages. We can supply all books reviewed or advertised in America. Catalogs available.

For Mail Orders: Westminster, Md.  
226 N. Liberty Street—Baltimore 1, Md.  
901 Monroe St., NE—Washington 17, D.C.

this late date the earth would intercept two samples of that crust, both bearing signs of life, in the course of one century? As for bacterial forms, how could they survive for a billion years in the hostile depths of space, only to revive in the laboratory?

I do not emphasize these things in order to refute recent claims of meteoritic life. Future research may well confirm the stories we have been reading. If it does, a lot of cosmological and biochemical theory will have to be revised. That will be no disaster. That is just the way that sciences advance.

L. C. McHUGH



## A Lengthy Preamble

In an article called: "The Priest As Critic" in the May issue of the *Catholic World*, Fr. Thomas Halton quotes the hapless Dominican who denounced Dante a few years after his death as a "self-deluded dabbler in verse and a loquacious sophist whose phantoms will divert the reader from the path of truth."

At a distance of several centuries the moral of this little anecdote is plain enough. But the failure to recognize an enduring work of art is not the only mistake of judgment a critic can make. For fear of rejecting a Dante he can also go to the other extreme and praise the naked Emperor's new clothes.

I bring this point up because at the moment the screen is witnessing a cycle of films—mostly from abroad and all done with some artistry and apparent seriousness of purpose—that are sufficiently shocking and remote from the conventional run of movies so that the critic is made acutely aware of the danger of falling into one error or the other. The films I have in mind, which I shall not get around to until next week, are *La Dolce Vita* and *L'Avventura* from Italy, and the British *Saturday Night and Sunday Morning*. Their chief characteristic might be described as a double-negative outlook on the aspects of contemporary life with which they deal. In other words, they are concerned almost exclusively with per-

## You be the judge!

We could try to tell you about the *Catholic Reporter*. We could say it's interesting, provocative, informative . . . and perhaps just be indulging in puffery.

So we suggest that you read the *Catholic Reporter* for eight weeks—at no cost—and decide for yourself. Then you may subscribe or not, without obligation.

Edited by Robert Hoyt, the *Catholic Reporter* is the newspaper of the Diocese of Kansas City—St. Joseph. It is a local paper that has received plaudits from around the nation.

The "undenominational" *Christian Century*, for example, recently began a major editorial with the statement: "Everything's up to date in Kansas City—and nothing is more so than the Roman Catholic diocesan paper. . . ."

Father Robert O'Keefe, O.S.M., in his column in *Novena Notes*, said that the *Catholic Reporter* "stands out, week after week, as readable and directed toward the laity."

Recent contributors of special articles have included Fr. Andrew Greeley, Katharine Byrne, John Cort, Bob Senser, Fr. Thurston Davis, S.J., Jean Holzhauser, Richard L.-G. Deverall, Fr. H. A. Reinhold, Sally Leighton, Rabbi Arthur Gilbert, Eileen Egan and Fr. George Tavad, A.A.

Regular columnists include Donald McDonald, Msgr. J. D. Conway, Msgr. George Higgins and Norma K. Herzfeld.

For an eight-week get-acquainted trial without cost or obligation, send a postcard or note to:

THE CATHOLIC

## REPORTER

P. O. Box 1037  
Kansas City 41, Mo.



fectly deplorable conduct, but the second negative which joins with the first to form a kind of affirmative derives from the implicit distaste with which the film-makers handle their material.

Those who take a simplistic moral position have no troublesome doubts about these films. They deal with evil and pay no compensatory attention to the claims of virtue; therefore they are to be condemned.

The critic, on the other hand, has many doubts which, I might add, are shared by the Legion of Decency. He knows that the artist's viewpoint must be respected at least to the extent of being given a fair appraisal. He knows, too, that philippics against a particular society abound in the history of literature, that they have taken many forms and that frequently enough time has completely justified both the matter and the form.

Furthermore, he understands that the essential impact of a work of art flows, not from what is said, but from the intangible synthesis or climate that is created by the collision of the artist's vision of life and his chosen material.

(The objection usually made in response to this last statement—namely that the critic's reaction to a film is fundamentally different from that of the mass audience—seems to me to be largely invalid. To be sure, the critic can analyze the reasons for reacting as he does, which the public neither needs to do nor is trained for. But this climate, this implicit outlook on life, is the basic quality that a film communicates to the public, and the communication is subliminal, on the level of emotion rather than intelligence. It is what might roughly be called the censorial mind that is likely to find itself out of step with both critics and public. This mind is one which asks: "What will the effect of this film be on someone without my advantages of intelligence and moral training?" yet lacks a sufficient knowledge of philosophy and the mechanics of films to form a dependable judgment. The clear danger to the public from films is not so much that they will miss the point of the good ones as that they will absorb the specious philosophy that actually underlies so many so-called harmless and diverting movies.)

Nevertheless, it would be a naive and irresponsible critic who did not see that there is another side to the coin. In the often disreputable history of the screen, for example, the producers who have used alleged exposés of evil as an excuse for peddling sensationalism have outweighed the pro-

## America BOOK LOG

### May

The Book Log is compiled from monthly reports supplied by selected stores. The ten books mentioned most frequently are rated according to a point system that reflects both a book's popularity and its relative importance.

1. **TO LIVE IS CHRIST**  
By Robert W. Gleason, S.J. (Sheed & Ward, \$3.00)
2. **NOW**  
By Fr. M. Raymond, O.C.S.O. (Bruce, \$4.25)
3. **DR. THOMAS DOOLEY: THREE GREAT BOOKS**  
(Farrar, Straus & Cudahy, \$5.00)
4. **THIS IS THE HOLY LAND**  
By Fulton J. Sheen (Hawthorn, \$4.95)
5. **WE HOLD THESE TRUTHS**  
By John Courtney Murray, S.J. (Sheed & Ward, \$5.00)
6. **GO TO HEAVEN**  
By Fulton J. Sheen (McGraw-Hill, \$4.50)
7. **APPROACH TO CALVARY**  
By Hubert van Zeller (Sheed & Ward, \$2.95)
8. **THE DIVINE MILIEU**  
By Pierre Teilhard de Chardin (Harper, \$3.00)
9. **BEFORE HIS FACE**  
By Gaston Courtois (Herder & Herder, \$6.50)
10. **THE CATHOLIC YOUTH'S GUIDE TO LIFE AND LOVE**  
By George A. Kelly (Random House, \$3.95)

### AND MARK FOR NOTICE

These outstanding titles merit place in any listing of "what Catholics are or should be reading."

#### Fiction

**No Signposts in the Sea**, by V. Sackville-West (Doubleday, \$2.95). This can only be described as a bitter-sweet tale of a man who has but a few months to live and finds himself in love with a woman he thinks does not reciprocate. It is probing and revealing in beautifully economic style.

**To Kill a Mockingbird**, by Harper Lee (Lippincott, \$3.95). This Pulitzer Prize novel was published earlier in the year, but its recent accolade reminds us to commend it. It is a funny, warm, sane account of the growing-up of a young girl in the U.S. South.

**Adam**, by David Bolt (Day, \$3). This was called to attention last month, but it deserves to be noted time and again. This account of Adam and Eve is truly a modern classic and a joy to read.

#### General

**Communism and the Churches**, by Ralph Lord Roy (Harcourt, Brace & World, \$7.50). A superbly authoritative study of the charge so recklessly made by some that the Communists were ever to any degree successful in infiltrating the churches.

**The Popes in the Modern World**, by Francis Sugrue (Crowell, \$5.95). Sketches of the Popes from Pius IX to John XXIII, informative and attractive without being especially analytic. More anecdotal than interpretive.

**Lanterns and Lances**, by James Thurber (Harper, \$3.95). Enough to say that this is vintage Thurber. As always, there is a world of seriousness beneath all the whimsy and satire.

## Notices

30 cents per word  
Payment with order

**ALTAR CLOTHS**—Imported, exquisitely hand-embroidered, made to order to fit your altar, and other beautiful embroidered altar linens, church linens by the yard including crease-resistant alb linen. Mary Moore, Box 394M, Davenport, Iowa.

**IRISH BOOKS.** Belek China, Linens, Celtic Crosses, Rosaries, Cards, etc. Write for Catalogue. Irish Industries Depot, Inc., 876 Lexington Ave., New York 12, N. Y.

**JESUIT HOME MISSION.** My hope—a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, N. C.

**OUT-OF-PRINT BOOKS!** Name the book—we'll find it for you. All subjects. Fiction, non-fiction. No obligation to buy. Write Books-On-File, Dept. AMER, Union City, N. J.

### NEVER TOO LATE TO BECOME A PRIEST!

Seminary exclusively for belated vocations to the diocesan, religious, or missionary clergy.

Full Course, including Accelerated Latin, leading to B.A. Degree.

Write to Director of Admissions,

HOLY APOSTLES SEMINARY  
Cromwell, Connecticut

A THOUGHTFUL GIFT  
FOR ANY OCCASION

Give An AMERICA  
Subscription

(1 year, \$8—(2 years, \$15)

### XAVIERIAN BROTHERS TEACHERS OF YOUTH



Xaverian Brothers want generous young men who can lead a life of complete sacrifice—a life devoted to Catholic Education—

For further information:

Brother Paul, C.F.X.  
Xaverian College or  
Box X  
Silver Spring, Md.

Brother Emil, C.F.X.  
601 Winchester St.  
Box X, Newton  
Highlands 61, Mass.

ducers with integrity and moral vision by something like ten to one. Even if the maker's intentions are honorable, there are the increasingly difficult considerations of prudence in a medium which speaks with a new but probably both inevitable and nonrescindable "adult" frankness to a mass audience composed largely of nonadults.

But more about that and the pictures next week.

MOIRA WALSH



*Blessed be the Holy Trinity and undivided Unity: we will give glory to Him, because He has shown His mercy to us. Lord, our Lord, how wonderful is Your name in all the earth!* (Introit of the Mass for Trinity Sunday.)

The liturgical feast of the most blessed Trinity is the festival of the majesty of God.

Does the normal, striving, blundering human animal really like mystery, or is he repelled by it? That question is not easy to answer.

On the one hand, people are unquestionably titillated by mystery. The simple notion that something lies hidden and secret, that all is not known in a particular connection, is enough to stimulate and fascinate the human mind. The range of such stimulation is immense, for it extends from the case of the advanced scientist (that passionate lover of mystery) who yearns to know what the possible people on other planets look like, to the frustrated lady who, confound it, just missed the quintessential statement in a party-line conversation between two other ladies.

Moreover, the purchasing public seems not to have the least objection to mystery of the most outrageous and objectionable sort: you must buy this product because it contains the new—and very old—flimflamolin. In tired moments one is apt to feel that the public will believe any nonsense provided the nonsense be nonsensical enough.

Yet, on the other hand, human beings will sometimes be miffed, vexed, put off and seriously disturbed by the most intelligent and intelligible kind of mystery, by the mystery which occurs

exactly where it ought to occur, by mystery in religion. It is astonishing and disheartening to see how some silly little religious sect will prosper by the single device of making everything plain and simple and readily comprehensible. We will never know why the same man buys a gargle because it contains D.Z. 66 and rejects a religion because it contains indulgences.

The Catholic, Christian festival of the Trinity recalls us to the sane and salutary truth that true religion means mystery because God is mystery.

Intellect is a God-given and godlike power, and Holy Mother Church has always been on the side of the intellect in its painful, noble effort to know God. Yet all the time, Mother Church keeps warning us that in a certain ultimate sense the splendid search is doomed from the start. We cannot know God. It is all very well to psychologize God and categorize Him, provided that we remain healthily skeptical of the findings we come up with. In the technical term, all our knowledge of God is *analogical*—partly correct and partly incorrect, or at least so inaccurate and imperfect that it is, in effect, unreliable if urged strictly.

So it comes about that the mystery of God is the key and the clue to the majesty of God.

When the human intellect has exhausted the knowability, the full understandable content of any object, it certainly may be said that man possesses that object. It might be added that he will very soon be tired of that object. One of the reasons why human love, for example, sometimes cools so swiftly is that there never was any real depth in the person loved. Psychologically, the end of the affair could not lie far from the beginning. But the mind and heart of man, contrary to all surface indications, do not grow tired of God. That is because, in this world, they cannot totally possess God. And they cannot altogether possess Him because they cannot altogether know Him.

In homely terms, the mystery of God means that God is bigger, more powerful, more wonderful, more understanding, more beautiful (*Deus perpulcher*, said an ancient Christian writer: *God so beautiful*), more loving, more merciful, more perfect and more desirable than anything we can remotely imagine.

When we have reached that point in our thinking about God, we are in a position to do the most proper thing of all. We *adore* Him.

Oddly enough, adoration does not exclude love. On the contrary.

VINCENT P. MCCORRY, S.J.

America • MAY 27, 1961

## ACADEMY OF THE ASSUMPTION

*Founded in 1943*

Conducted by the Religious of the  
Assumption

Boarding and day school for girls,  
9th-12th grades.

Academic; commercial courses; home economics;  
art; music; physical education. For further in-  
formation write:

1517 Brickell Avenue  
Miami 36, Florida

## St. Joseph Preparatory School

Bardstown, Kentucky  
*Founded in 1819*

Conducted by the Xaverian Brothers

*Boarding School for Boys*

Supervised study; small classes; moderate tuition.  
All sports. Debate, dramatics, music.  
Advanced placement service.

*Write for catalog*

## Mount de Chantal Visitation Academy

*Founded in 1848*

Resident school for girls, 7th-12th grades; com-  
plete college preparatory course. For catalog ad-  
dress:

*The Directress—Wheeling, W. Va.*

## Putnam Catholic Academy

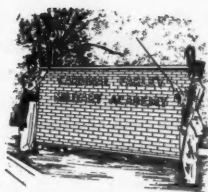
72 Church St., Putnam, Conn.

Boarding and Day School for girls—High School,  
College Prep and Secretarial Courses; Home Eco-  
nomics Dept. New Academy in perspective for  
September 1962. Admissions after consultations.  
School prepares students for CEEB in Junior and  
Senior years. Cost: Day students' Tuition \$100.  
Boards: Room, Board and Tuition: \$700. Write  
for inquiry to: Mother Florentine de Jesus, Prin-  
cipal. Tel.: Walnut 8-3690.

Extracurricular: Music, Voice, Piano; Art lessons,  
full Physical Education Program: Basketball, Ten-  
nis, Volleyball, Swimming, Skating, etc.

## Cardinal Farley Military Academy

Rhinecliff-on-Hudson, N. Y.



90 miles north of New York City on the New York  
Central R. R.

Conducted by the Christian Brothers of Ireland.  
Chartered by the Board of Regents of the State of New  
York. Member of the National Defense Cadet Corps  
(Honor Rating).

Spiritual development of the individual in an en-  
vironment of intellectual, physical and social vigor.

All modern, fire-proof residences, classrooms and  
gymnasium. Ample facilities for sports on a nine hun-  
dred acre estate.

For information address the registrar.

## St. Catherine's Military School

sound intellectual training • dedicated staff • Christian environment  
• strict military discipline • well-rounded athletic program • clean and  
attractive plant • grades 1-8.

Prospect 2-1363 • 215 North Harbor Blvd. • Anaheim, Calif.

## SAINT JOSEPH'S ACADEMY

SAINT AUGUSTINE, FLORIDA

Resident and Day School for Girls, Grades 7-12. Academic and  
commercial courses — Fully accredited — Music — Art — Dra-  
matics — Tennis — Swimming.

For further particulars address: Sister Directress

## DEVON PREPARATORY SCHOOL

Devon, Pa.

A College Preparatory School for Boys  
Day and Resident Students

Conducted by  
THE PIARIST FATHERS

Accredited by the Commonwealth of  
Pennsylvania

For further information write:

Headmaster  
Devon Preparatory School  
Devon, Pa. MURRAY 8-2672

## Mount St. Mary's Academy

Grass Valley, California

65 miles NE of Sacramento, Calif.

Boarding school for girls—6th to 12th grades  
Conducted by the Sisters of Mercy of the Union

## Ancilla Domini Academy

Handmaids of the Sacred  
Heart of Jesus

- Elementary & High School
- Boarding & Day School  
700 East Church Lane  
Philadelphia 44, Pa.

## MARYMOUNT SECONDARY SCHOOL

Tarrytown, New York

- Marymount is situated in a setting of un-  
usual beauty and healthfulness overlooking  
the Hudson.
- Accredited by the New York State Board  
of Regents and the Middle States Associa-  
tion of Colleges and Secondary Schools.
- College preparatory boarding and day  
school for girls—Grades 7-12.
- Conducted by the Religious of the Sacred  
Heart of Mary.



# "I Shall Light a Candle of Under- standing . . ."

†  
In  
the  
May-

June Issue:

• Associate

Editor C. J. Mc-

NASPY, S.J., argues for

a more widespread use of  
the vernacular in the liturgy of  
of the Church. • PAUL BUTLER,

former chairman of the Democratic

National Committee, defends the constitu-

tionality of federal aid to the private and paro-

chial school. In a second article on the same,

AUSTIN P. MORRIS, S.J., points to the central, and

neglected, issue in the dispute—the meaning of the no-

establishment clause in the First Amendment to the Consti-

tution. • Adverting to the new interest shown by Protestantism

in the concept of natural law, GREGORY BAUM, O.S.A., analyzes

the notion of law above and beyond the laws of men. • English

barrister NORMAN ST. JOHN STEVAS tackles one of the thorniest

problems to arise in a pluralist society: To what extent should civil

law reflect Christian morality? • NEIL G. MCCLUSKEY, S.J., ques-

tions the image of the Church actually projected by its members to-

day. • With a rare frankness, LOUIS J. TWOMEY, S.J., points a finger

of criticism at Catholic education and its failure to develop ade-

quately the social consciousness of the student. • Should crime be

treated as a disease? Or should the criminal be punished because he

deserves punishment? C. S. LEWIS reflects on the so-called "humani-

tarian" theory of punishment and urges a return to the traditional

retributive theory in the interests of the criminal himself. • CHRIS-

TOPHER DAWSON highlights the challenge confronting the Catholic

in a secularist world.

... a promise to yourself—to broad-  
en your understanding of today's  
vital issues. A subscription to  
CATHOLIC MIND will light the  
way, with keen analysis of signif-  
icant topics by today's leading  
thinkers. Send in your order  
... today.

## CATHOLIC MIND

Papal and  
Episcopal  
Statements

Articles • Addresses

A subscription blank for CATHOLIC MIND ap-  
pears in this issue of AMERICA. Fill out the  
card inserted in this issue to start receiving your  
copy of CATHOLIC MIND every two months.

THE AMERICA PRESS

920 BROADWAY, NEW YORK 10, NEW YORK

o broad-  
today's  
tion to  
light the  
of signif-  
leading  
ar order

---

SS  
DRK